The Christian Century

PUBLISHED WEEKLY

In Defense of Labor's Merger

By David S. Burgess

Fellowship in Ministering

(The Church and Older People: Article IV)

By Margaret Frakes

How to Help the Indians

An Editorial

American Churches Overseas

By George Earle Owen

NOVEMBER 9, 1955

In This Issue

Margaret Frakes

associate editor of The Christian Century, continues the series on "The Church and Older People" which began on Oct. 19. This series will contain four more articles. Requests for reprints are already being received; a decision as to whether the entire series will be reprinted will depend on the indicated demand.

David S. Burgess

has written articles over the course of a number of years for The Christian Century. He is a son of China missionaries and a graduate of Union Theological Seminary, New York. After a ministry among migrant workers, he entered the labor union movement, eventually becoming executive secretary of the Georgia State Industrial Union Council (C.I.O.) with headquarters in Atlanta. More recently he has been assistant to Victor Reuther at national headquarters of the C.I.O. in Washington, dealing especially with the international relations of that organization.

George Earle Owen

is executive secretary of the department of missionary selection and training of the United Christian Missionary Society (Disciples of Christ), with offices in Indianapolis, Ind. He has served 11 years overseas, first in Buenos Aires, Argentina, and later in Manila, P. I. A graduate of Bethany College, he has advanced degrees from the University of Chicago, Union Theological Seminary and Columbia University, and has done postgraduate work at Cambridge University, England.

Louise Pettibone Smith

is Campbell visiting professor of religion at Wells College, Aurora, N. Y.

Herbert E. Stotts

is professor of the sociology of religion at the Boston University school of theology, and was until recently on the faculty of Iliff School of Theology, Denver, Colo.

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Coming Events

Nov. 9. Lutheran World Action Workshop and Rally, Harrisburg, Pa.
Nov. 10. Lutheran World Action Workshop and Rally, Port Carbon, Pa.
Nov. 10-11. Second All-Lutheran Free Conference, Chicago.
Nov. 10-12. Consultation on Religious Liberty in Latin America (Committee on Cooperation in Latin America), Buck Hill Falls, Pa.
Nov. 11-12. North American Advisory Committee, International Missionary Council, Greenwich, Conn.
Nov. 11-13. Catholic Association for International Peace 28th Annual Conference, Washington, D. C.
Nov. 19-29. All-Africa Christian Conference (Lutheran World Federation Department of World Missions), Marangu, Tanganyika.
Nov. 13. Men and Missions Sunday (Laymen's Missionary Movement).
Nov. 13. Stewardship Sunday.
Nov. 13. Chicago Sunday Evening Club; Charles B. Templeton, speaker.
Nov. 14. Lutheran World Action Workshop and Rally, Albany, N. Y.
Nov. 14. National Council of Churches Department of International Affairs Fall Meeting, New York city.
Nov. 14-18. Church of the Brethren General Brotherhood Board, Elgin, Ill.
Nov. 15. Institute for Religious and Social Studies, New York city; themes: "Ethics for Today," "Ethical Problems of Political Democracy in America," "Life's Dilemmas and Compromises"; Charles Donahue (Catholic tradition), Will Herberg, Dorothy D. Lee (family life), speakers.
Nov. 15-17. National Lutheran Council Executive Committee, Chicago.
Nov. 18. North American Committee, World Council of Christian Education and Sunday School Association, New York city.
Nov. 20. Chicago Sunday Evening Club; G. Bromley Oxnam, speaker.
Nov. 21. Lutheran World Action Workshop and Rally, Allentown, Pa.
Nov. 22. Institute for Religious and Social Studies, New York city; Boaz Cohen (Jewish tradition), Thomas Ritchie Adam, Julius Mark (Jewish ministry), speakers.
Nov. 24. Thanksgiving Day.
Nov. 24-26. Association of Lutheran Seminarians Conference, Capital University Seminary, Columbus, Ohio.
Nov. 24-Dec. 25. Worldwide Bible Reading (American Bible Society).
Nov. 27. Chicago Sunday Evening Club (4-H Night); Richard C. Raines, speaker.
Nov. 29-30. American Bible Society Advisory Council, Bible House, New York city.
Nov. 29-Dec. 1. Garrett Biblical Institute Sermons of the Quarter; Ralph W. Sockman, preacher.
Nov. 30-Dec. 1. N.C.C. General Board, Omaha, Neb.
Dec. 4-7. N.C.C. Foreign Missions Assembly, Dayton, Ohio.
Dec. 6-8. Protestant Episcopal General Council, Greenwich, Conn.
Dec. 9-10. N.C.C. General Department of United Church Men, Commission on Christian Education Laymen's Meeting on Behalf of Protestant Church-Related Colleges, Chicago.
Dec. 10-11. Lutheran Foreign Missions Conference Annual Meeting, Buck Hill Falls, Pa.
Dec. 11-14. N.C.C. Division of Home Missions Assembly, Buck Hill Falls, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

Better Than Guns Or Pacts

NOT MUCH ATTENTION has been given the offer of the United States to furnish the Colombo Plan nations with a nuclear reactor, or reactors, and laboratory facilities for training Asians in nuclear technology. That is to say, not much attention has been given that offer in this country. But in Asia it is being hailed as the clearest evidence since the end of World War II that America has an unselfish, constructive interest in the future welfare of Asian peoples. The offer was made late last month at Singapore, where the Colombo Plan nations were holding their annual assembly. It was extended by John B. Hollister, director of the U.S. International Cooperation Administration, which is what is left of the Point Four program. The Colombo Plan started as a cooperative venture of five British Commonwealth countries, following the Point Four pattern, to build up the economies of the south and southeast Asian states. It has been so successful, even though operating on a modest budget, that it now includes 18 countries. At the Singapore meeting, the U.S. offered a nuclear reactor immediately for a research and training program, and gave a tentative promise that if nuclear power reactors presently become available, it will also provide one of these. This, together with the nuclear research reactor which Canada and India are already starting to build, holds out to Asia the promise that atoms-for-peace will soon become a working part of its attack on disease, food deficits and the need for industrial power. The offer is by far the wisest and most effective step the United States has so far taken to strengthen the Asian nations which hope to escape communist clutches and to regain or retain their confidence.

Japan Hails Success Of Land Reform

MOST AMERICANS who look on General Douglas MacArthur with an esteem bordering idolatry, regard him as a living symbol of social and political conservatism, the embodied antithesis of all the Roosevelt-Truman sins of flirtation with socialism. Yet it is becoming clear that General MacArthur will go down in history as the author of one of the most drastic social revolutions of our time. The evidence is plain in the just published report of the Japanese ministry of agriculture and forestry covering the land reform program carried through under the American occupation. In a vague way, Americans have known that General MacArthur believed in breaking up the large holdings of absentee landlords and providing freehold farms for the peasant farmers who lived in virtual serfdom. We doubt, however, that many Americans have realized the astonishing results which the MacArthur policy has achieved. According to this official Japanese report, more than half the cultivable land has been transferred from the big landlords to working farmers. Today less than 10 per cent of the working farmers are tenants; the rest own their own farms. Whereas in pre-war Japan absentee landlords took 45 per cent of the rice crop, now they get only 3 per cent. Most important of all, with this shift in land ownership such improvements have come in land use that 1,332,500 acres of formerly undeveloped land—an area equal to that of Shikoku, the smallest of Japan's four major islands—has been opened to cultivation. This means a gain of about 10 per cent in Japan's productive area. Here is an agrarian revolution as sweeping as any undertaken in Russia or China—and a lot more successful. To be sure, it hasn't solved Japan's food problem. Japan will probably have to wait for atomic power and general birth control for that. And there are disquieting beginnings of a return to buying small farms to make larger holdings. Nevertheless, this has been an achievement of major historical importance, which has brought freedom and new dignity to millions as well as more food to the hungry. General MacArthur and the occupation specialists who worked the program out can afford to leave to the theoreticians the question as to whether it was state socialism.

Enter, the Republic of South Vietnam!

WHILE WE ARE on the subject of successful U.S. policies in Asia, some comment is in order on the outcome of the plebiscite in South Vietnam. In an election which is reported to have been orderly, honest and participated in by most of the voting population, that country has finally repudiated Bao Dai, the French puppet emperor, and endorsed the administration of Ngo Dinh Diem, who has been premier. The vote was nearly as unanimous as are Russian elections. Premier Diem won 98.2 per cent; Bao Dai 1.1 per cent; the rest of the ballots were invalid. Sustained by such an overwhelming expression of popular confidence, the premier proceeded immediately to proclaim South Vietnam a republic, with himself as president. A constitution is to be written and submitted to another plebiscite for approval; then a National Assembly will be elected and a permanent government installed sometime before the end of this year. Both France and the United

States recognized the new republic before President Diem could complete rushing through the formalities of its birth. So the U.S. has won a policy victory over France in southeast Asia of great moment. For France first insisted in hanging onto the Bao Dai puppet farce, even though it was clear that the Vietnamese had no use for the playboy emperor and that every day the French played along with him added to revolutionary ferment, communist and otherwise. Then when the U.S. put its backing behind Ngo Dinh Diem in a last-ditch effort to rescue something in South Vietnam from the general ruin which had overtaken French colonialism, the French generals there, French nationals and even the Paris government on one or two tense occasions united in warning Washington that Diem was too weak a character to measure up to the demands of the situation. Now France, by its immediate recognition of the republic and its president, admits the bankruptcy of its former policy. The outcome in South Vietnam is also a victory for President Eisenhower, for if the United States had intervened in the fighting at the time of the siege of Dienbienphu, as powerful forces in the Pentagon advised, there would be no truce today, no Republic of South Vietnam, and this nation could well be trapped in an Asian war. For the moment, therefore, U.S. policy is working out well. The next requirement is to see whether it can help President Diem consolidate the new state without repudiating the pledges given when the Geneva truce was arranged.

Communist China Claims Macao

WHAT COULD have been foreseen as the next step by Asian communism to dramatize its pretensions of leadership in the struggle to liquidate colonialism came on October 25 when Peiping broadcast a demand for return to China of the Portuguese colony of Macao. Macao is a peninsula and two adjoining islands at the mouth of the Canton river about 35 miles below Hongkong. It has been a Portuguese colony for four centuries, although the Chinese emperors did not formally cede it until 1887. St. Francis Xavier died there in 1552. In modern times the colony has been infamous as a center for smuggling and the illicit international opium traffic; its brothels have been a byword throughout the Orient. Portugal has been quite unable to defend the colony, as the Japanese demonstrated after their capture of Hongkong. There have been many, however, who have argued that the Chinese Communists would not interfere with the Portuguese, since they found the little colony (it has a total area of something like five square miles) too valuable as a door by which to bring in arms and other contraband goods which could not be imported through Hongkong. Evidently Peiping has decided other factors outweigh that advantage. Perhaps, by starting an uproar over Macao, it hopes to divert popular attention from its failure to keep up the clamor for Formosa, Quemoy and the Matsus. Or this could be part of the effort by world communism to put pressure on Portugal, weakest link in the NATO chain. As an ally of the free world, fascist Portugal is a liability, not an asset. Its refusal to get out of Goa has made it possible for communist propaganda to depict its Western allies to the eyes of India as supporters of colonialism. Now Macao can serve the same purpose in east Asia. And eventually the Portuguese colonies in Africa will be an easy communist target in the propaganda battle for Africa.

Russia Deserts Theory of Inevitable War

AS THIS is written, the Geneva conference of foreign ministers is just settling down to work, and gloomy reports come day by day from its supposedly private deliberations. However, it is too early to hazard a guess on the outcome. If any of the participants are determined that something of importance shall happen, then it still may happen in the closing hours despite all the unfavorable signs. While the world waits for dependable information from Geneva, the non-Communist nations should not overlook the fact that an event of considerable historical importance occurred just before the foreign ministers met. In the magazine *Communist*, the official organ of the ruling central committee of the Communist party in the Soviet Union, a long editorial formally repudiated the hitherto sacrosanct Lenin-Stalin thesis of an inevitable coming war between the communist nations and the states of the capitalist world. Lenin and Stalin based their "scientific" thesis on a belief that, before the capitalist nations could allow the final world triumph of their communist rivals, historical necessity would compel them to attack. Now the official doctrine sets aside that former dogma. And it does so frankly on the ground that nuclear war would be too suicidal for any nation, capitalist or communist, to start. Some may scale down the importance of this ideological about-face as just more zigzagging in the party line. But we see no reason to discount the significance of this particular zig (or was it a zag?) at this time. The statement sounds about as candid as party declarations anywhere ever are when it says: "The policy of peaceful coexistence is not a temporary one. It is a policy that genuinely corresponds to the interests of the Soviet people. It is not a question of an abstract discussion. It touches on the main issues of our epoch: How to live and let live." Immediate gains at Geneva may be very small. But a drastic revision in basic theory like this means that the assumptions of negotiation have radically altered. If exchanges are no longer conducted on the premise that, regardless of what they achieve, war is coming and the participants are making every move to get ready for that eventuality, then diplomacy has a real chance to work out peaceful means of living in the same world.

Two Steps to Head Off War in Palestine

IN PALESTINE the situation has become about as dangerous as it can grow without bursting into outright war. It has been deteriorating steadily ever since the Israeli elections favored David Ben-Gurion's demand for "activism" on the Egyptian front (see the Century for August 10, page 916) and the Russians took to fishing in the muddied waters by selling Skoda arms and MIG planes to Egypt (see the Century for October 12, page 1163). At the moment of writing, raids back and forth have reached

such a pitch that the Geneva conference of foreign ministers, called primarily to consider European problems, is spending most of its attention on heading off an immediate return to general war in Palestine. This trouble along the Israeli border has, at bottom, a threefold cause: (1) both sides are furiously engaged in an arms race; (2) both sides are committed to a policy of retaliation for every border incident; (3) both sides expect the existing truce to dissolve at some time in war. Concerning these three points it should be said, first, that Russia is obviously doing all it can to produce chaos by selling arms to Egypt, but it is hypocrisy to put all the blame on the Russians and say nothing about the French sales of jet fighter planes to Israel. Second, retaliation is again proving a slippery decline to catastrophe; what starts as an eye for an eye quickly becomes two eyes for an eye, and then arms and feet as well. Third, irresponsible talk on both sides is constantly stirring up fears of an inevitable coming war. The last condition probably cannot be cured at present, since a permanent peace acceptable to both sides does not now seem within the realm of the attainable. But the first two sources of trouble could be eliminated *if* (1) the Big Four powers acted to end all arms sales to both sides in the Middle East and (2) set up a wire-marked frontier everywhere along Israel's land borders, with sufficient U.N. inspection forces to give immediate, dependable reports when either side crossed the wire.

How Not to Make a Region 'God-Fearing'

THE INDUSTRIAL COMMUNITIES of Gary, Highland, Hammond, East Chicago and Whiting, on the Indiana edge of Chicago, have been stirred to a high pitch of excitement by the sudden, unannounced erection of giant crucifixes in public parks in the first two, with statements from officers of the Knights of Columbus that similar crucifixes would be placed in parks in the others. William Schulte, chairman of the Catholic Action committee of the K. of C. group, is quoted by the *Chicago Tribune* as saying that the purpose is to remind motorists who may see the crucifixes "of the importance of religion in everyday life and to make Lake county (Indiana) the most God-fearing area in the midwest." It would be hard to think of a method less likely to produce the result Mr. Schulte says the K. of C. seeks. Instead, the towns involved are seething. Tension has reached a point where, a friend tells us, there is widespread name-calling, reckless tossing about of ugly charges, and swift growth of a you-pull-the-dad-blasted-thing-down-or-we'll-blow-it-to-kingdom-come state of mind, with replies in kind. If the K. of C. had erected its crucifixes, which it says are war memorials, on private property, there would have been no trouble. Or if it had given advance notice, so that public discussion could decide on the propriety of such a monument in a public park, the matter would have been amicably settled. Instead, the Highland community was confronted with a crucifix already placed, with the township trustee who had given the permit "out of town" until the day of dedication. By that time the Catholic church authorities must have suspected that the excitement was doing their church no good, for first the field mass which had been announced as a feature of the dedication exercises was canceled, and then the auxiliary bishop of Fort Wayne, who was to have been the speaker, discovered pressing duties elsewhere. Many Catholic clergy in the five towns deeply regret the trouble which the K. of C. has precipitated. Perhaps they can find a way to remedy it without leaving too many wounds. But it illustrates again, on a small scale, how the eagerness of some Catholics to "score" for their church, in communities where the population is heavily Catholic, can defeat their own ends. The Protestant minority in this Indiana region is probably a more self-consciously Protestant minority than ever before, and the intentions of the Catholic majority are under heavier suspicion.

Australian Presbyterians Face an Old Problem

ONE REASON why the parochial school solution of the problem of conducting a religiously-oriented system of elementary schools has not appealed to most American Protestants is that it costs so much. Because it costs so much, it drives toward seeking tax funds. And using tax funds for church education involves an invasion of the principle of separation of church and state which most Americans believe is bad for both. This was true at the time when American Presbyterians gave up their parochial school system. In this period of soaring school costs, it is even more true. Australia's Presbyterians are just discovering the dimensions of the problem. They are trying to keep their schools running on the income from fees but, like other Australian churches, they find that high fees keep out children from some Presbyterian families they wish were in and attract children from some non-Presbyterian families whose presence adds nothing to the distinctively religious character of the schools. So the General Assembly of Victoria has asked its committee on educational policy to explore the possibilities of seeking government funds. The parochial school creates more problems than it solves. In Germany it is a bone of contention between the Bonn government and some of its states. In England the effort to force Roman Catholic schools to come up to the government's standards is edging closer and closer to a hot political issue. Even in Canada, where church schools have been accepted as a logical extension of the bilingual policy, there is growing uneasiness over what they do to the sense of national unity. If the Australian Presbyterians decide to campaign for state subsidies for their schools, they may see immediate financial help in prospect. But the ultimate price to religious freedom and social integration could be very high.

Canada's Top Court Invalidates Quebec's Closing Law

CANADA'S SUPREME COURT has held invalid a Quebec provincial statute which required all stores to close on six Roman Catholic holy days of obligation. The decision was unanimous. It also knocks out a Montreal municipal ordinance under which that city's largest stores have been accumulating fines of $40 at a time for staying open on such days as Epiphany, Ascension, All Saints and the Feast of the Immaculate Conception. ¶Seventh-day Adventists, who have been adjusting their conscien-

tious scruples against bearing arms by accepting draft service in the medical corps of the army, may find that arrangement no longer satisfactory. Three of their young men, rated as specialists third class, have been arrested, court-martialed and busted to private for refusing to go on maneuver on a Saturday, their sabbath. They were convicted of insubordinate conduct toward the officer who refused their request to be excused from that single day's activity. ¶The U.S. Supreme Court has ruled that an individual's religious freedom is not violated by requiring him, even though a conscientious objector, to cooperate with the processes of the Selective Service system. (See editorial in the Century for October 26, page 1228.) The court did not grant a hearing to T. Vail Palmer, Jr., who must now serve a three-year prison sentence. ¶On Sunday, October 30, a news broadcaster was cut off the air by station WLS, Chicago, while he was quoting from The Christian Century's October 19 editorial, "Protestant, Be Yourself!" The editorial criticized the attitudes of both Protestants and Roman Catholics toward each other. The broadcaster was permitted to quote our criticism of Protestants, but was cut off when he attempted to quote what had been said about Roman Catholics. Station WLS blamed the A.B.C. network for the action. When The Christian Century phoned A.B.C. in New York for an explanation, its program man blamed an "operational program switch." We are not satisfied with either explanation.

How to Help the Indians

AMERICAN INDIANS need help. They are the racial minority which has lived longest with the white race in this country, yet has suffered most and benefited least from the encounter. For centuries it was taken for granted that the two races could not live side by side, and that the "vanishing red men" would be destroyed. Indian numbers went down from an estimated 800,000 at the time Columbus landed to fewer than 300,000 in 1900. Since then the Indian population has increased to half its size when the white man first came. But the Indian is still the poorest, the most subject to disease and premature death, the least educated of all minorities in this land. The situation particularly of the 250,000 Indians on reservations is a standing rebuke to American pretensions to advise other nations concerning their treatment of minorities. It is a great liability in our relations with the countries to the south, where 30 million Indians live.

I

According to James R. Shaw of the United States Public Health Service, "In 1950 the average age at death for Indians was 36 years, in contrast to 61 years for the white population." The life expectancy for the Papago is said to be 17 years, for the Navaho about 20. The latest report of Commissioner Glenn L. Emmons of the Bureau of Indian Affairs says: "Proportionately, the Indian population during 1953 had twenty times as many deaths from measles as did the non-Indian population, nine times as many deaths from tuberculosis, four times as many deaths from pneumonia and influenza, three times as many infant deaths and twice as many accidental deaths." In the Dakotas the tuberculosis association reports Indian deaths from tuberculosis to be more than twenty times as high proportionately as among white people. The low state of Indian health also produces a great deal of sickness and disability. According to Dr. Shaw, there is "an enormous backlog of physically handicapped Indians."

The first need of Indians is help to survive. Regretfully, the Protestant churches maintain few hospitals, so their help in the struggle for survival is not great. The outstanding Protestant hospital for Indians in the United States is that maintained by the Presbyterian, U.S.A., denomination at Ganado, Arizona. The bulk of the load is carried in 58 hospitals maintained by the United States government. In July of this year these institutions were turned over by order of Congress to the U. S. Public Health Service. Previously they had been run by the Indian Bureau. Congress gave the Public Health Service $10 million of added money for Indian health and asked for a survey of needs. The survey will be completed this fall. When its results are published it will be clear that the Indian people need help in their effort to live and to keep their children alive and well. That will require appropriations from Congress, additional money from the states, active assistance by the churches.

Interested churches could supplement the work of the government hospitals in various ways. Many of the missionaries in the southwest, where distances are great, already spend a great deal of time and their own money transporting Indians 50 to 150 miles to and from hospitals. Churches could equip missionaries with vehicles suitable for such service and the means to operate them. There is a great need for women to travel throughout the reservations giving simple instruction in home nursing, care of babies, nutrition, homemaking. Young men, preferably Indians, are needed to take a few weeks' training as sanitarians, so they can teach people protection of water supply, disposal of waste, control of insects. Visiting nurses are needed to help people in their own homes to care for the sick, and especially to supervise the use at home of some of the new drugs.

Some well informed people believe that in the next decade these drugs can reduce the incidence of tuberculosis as effectively as the last decade cut down the incidence of trachoma. One of the most promising health projects, that at Crown Point, New Mexico, where this experimentation is being carried on, is handicapped for lack of a husband-wife team of community workers. (The address: Miss Viola Pfrommer, American Indian Development, Crown Point, New Mexico.) The churches could recruit and support these essential health workers without setting up an elaborate and costly institutional structure.

II

Indians also need help in education. They know this now, and are eager to send their children to school. The churches carry a greater share of the load in this field, but that share is still only one-tenth of the total teaching responsibility. This year for the first time practically all Indian children of age to begin school are in school. An important need is to shift the location of the schools closer to the place where the children live. Indian children and

their parents need each other as much as white children and parents need family life. The churches could run trailer schools as well as the Indian Bureau does. Also they should be able to help Indian children remain longer in school. The great shortage of capable Indian leaders has a direct relationship to the appalling number of young people who drop out of school. In one California county, an American Friends Service Committee worker discovered that of 100 Indian children who entered high school in a certain period, only two graduated.

In their scholarship program, the Congregational Christian Churches are giving a lead to other denominations. They are setting aside several thousand dollars a year to help young Indians continue their education. As funds become available they will enlarge the sum. What is needed is greater recognition that such scholarships are as much needed in the high school as in the college years. Almost any church and a great many individual Christians could help a young Indian continue in school until he has enough education to equip him for larger service. (An address: Galen R. Weaver, Congregational Christian Home Missions Board, 287 Fourth Avenue, New York 10.)

Another urgent need is that of the Indians in tribes which Congress has decided to "terminate"—i.e., to abdicate the responsibilities Congress assumed by treaty many years ago. Indians in this situation often lack the knowledge of their civic responsibilities and resources. Many have had no experience with banks, the various forms of credit, installment buying and other devices through which they can benefit or lose everything they have. The American Friends Service committee has plans to help the Klamath Indians of Oregon, who have less than three years to learn these things before Congress deprives them of the services they have had for 100 years. In cooperation with state educational forces, the A.F.S.C. is ready to help in the adult education program for the Klamath people if and when it can secure the resources. (For information on the opportunity here write James Hayes, A.F.S.C. Indian Program, 20 S. 12th Street, Philadelphia.)

Each year a few thousand Indians attempt to find homes and work in towns or cities. They are often the best educated and most adventurous among the younger people, and their loss is keenly felt. But when they reach the cities they need help of many kinds. In South Dakota, the Indian Center at Winner and the Community Center at Rapid City are examples of services the churches elsewhere can render or help the Indians provide. The former was the creation of United Church Women of Tripp county; it serves more than 300 Indians in a county seat town. The latter was built by an ecumenical work camp and is sponsored as a demonstration center by the Home Missions Council. It now needs $16,000 to expand its facilities, which are unequal to the demands upon them.

There are similar community centers in Los Angeles and Oakland, California (both started by the American Friends Service Committee), in Phoenix, Arizona, in Chicago and other places. They serve Indians where and when they need help most, and often need voluntary personal service and funds. For information on how to start such a community center, write E. Russell Carter, 2309 Vermont Street, Lawrence, Kansas. Mr. Carter is director of the National Fellowship of Indian Workers, which is related to the Division of Home Missions, National Council of Churches.

Indians need help in their relations with Congress and the Bureau of Indian Affairs. They have lost two-thirds of the lands they had 70 years ago, and last year another 500,000 acres passed out of Indian ownership. Part of the reason for increased sales of land is the tighter policy of the present administration on credit to Indians. Indians are encouraged to secure credit through normal community channels, but these are closed to many Indians because their lands or other security are held in restricted or trust status. When Indian land is sold, the tribe should have preference as buyer, but often it cannot purchase the land because it lacks credit. The Indian who receives money for land is uprooted from his ancestral home and frequently loses everything he has in a year or so. So the Indian problem is not solved, but the family involved is worse off than before. Shifting the location of a human problem from reservation to city only makes the situation worse.

III

Indians can be helped. Public pressure on the Indian Bureau to approve bills already submitted for rehabilitation programs for the Papago (Arizona) and four Dakota tribes is needed. The Congress usually will not act unless the Indian Bureau gives a favorable report on such measures. Not so many Indians will be compelled to relocate in cities if the resources of the reservations are developed. Congressional approval of the projected Navaho dam on the Colorado river would help the Navaho people.

The Bureau of Indian Affairs has been censured by all the national organizations interested in Indian rights for the authorization given to area directors by Commissioner Emmons on May 16, 1955, to permit sales of key tracts of Indian land. In so doing, he reversed the policy recommended by the Brookings Institution report of 1928, during the Hoover administration. This policy became law in 1934 in the Indian Reorganization Act and has been followed until the present administration. The protests above referred to have caused the commissioner to assure the Indians he does not mean to break up their tribal life and will appoint a board to check on sales which might break up timber or grazing units. Public vigilance is needed on this matter, for pressure on the Indian Bureau to permit sales is continuous.

Other help needed by Indians includes: (1) Public Law 280, which denies Indians the right to have any part in the transfer of law and order functions on reservations from federal to state governments. This law should be amended or repealed. When he signed it in 1953, President Eisenhower denounced it as "un-Christian" and called for its amendment to provide for consultation with the Indians. The bills for this purpose are stuck in the House and Senate committees on Indian affairs.

(2) The life of the Indian Claims Commission should be extended by Congress. The commission was set up in 1947 to adjudicate hundreds of claims by Indian tribes for compensation for losses sustained in the past through governmental action. Its work is necessarily slow and is far from complete. But now its allotted time is about to expire. It should be extended so that these claims, which are a source of continual friction and frustration, can be settled

once and for always. The existence of these unadjudicated claims is a blot on American justice.

(3) Congress should be urged to rescind House Concurrent Resolution 108 of the 83rd Congress. It declared that it is the purpose of Congress to terminate "as rapidly as possible" all federal responsibility for Indian trust properties. This is not the policy of the present Congress, the 84th, which has not continued the termination program.

(4) The Senate should refuse to approve the appointment of Wesley d'Ewart of Montana as assistant secretary of the interior, an office which gives him responsibility under the department for land management and for the Bureau of Indian Affairs. Mr. d'Ewart's record as a former member of Congress and of the House committee on interior and insular affairs "showed him to be unsympathetic toward the Indian people in their efforts to maintain their diminishing land base," according to a resolution of the 1955 National Congress of American Indians, which opposed this appointment. It also showed he is opposed to basic principles of conservation of the public lands he is now appointed to administer. The appointment, which was made by Secretary McKay after President Eisenhower's illness began, is certain to stir up a furious debate when the Senate reconvenes.

One-third of all the bills pending in Congress, to be taken up when the new session begins in January, have to do with Indian affairs, according to the *Congressional Quarterly*. To keep in touch with a fluid situation, persons who seek to help Indians should support the national organizations which are working for Indian rights and welfare. These organizations are not attempting, as Dorothy Thompson recently charged in her syndicated column, to keep the Indians as "permanent exhibits in a natural history museum." Instead, they are struggling against great odds to help the Indian retain his hold on the only economic base he has, namely, his land, and to retain his freedom to choose between real alternatives in deciding his way of life. They do not oppose relocation, for example, but insist that it be voluntary. They do not oppose sale of land by competent Indians, but urge the tribe be given first choice and, if needed, help to buy the land. They are fighting a hard and often losing battle, and need help.

The principal organizations actively interested in Indian affairs include the following: (1) The National Congress of American Indians, 1346 Connecticut Avenue, N.W., Washington, D. C., which is "the only national, exclusively Indian organization." It carries on work for Indian tribes and causes in Washington, and publishes the *N.C.A.I. Bulletin*. Through a subsidiary, American Indian Development, it has a field program in Oklahoma and the southwest. (2) The Association on American Indian Affairs, 48 East 86th Street, New York 28, which maintains an office in Washington as well as the one in New York. It publishes the *American Indian*, a useful quarterly magazine, and occasional news letters. (3) The Indian Rights Association, 1505 Race Street, Philadelphia 2, which is the oldest organization in this field. It publishes a quarterly bulletin, *Indian Truth*, and occasional "News Notes." (4) Addresses for the Indian programs of the American Friends Service Committee and the Division of Home Missions of the National Council of Churches were given above. The home missions divisions of the various denominations can also often provide useful information. So also can your public servant, the Bureau of Indian Affairs, Department of the Interior, 17th and C Street, Washington, D. C.

Surprise!

EDITOR THE CHRISTIAN CENTURY:

SIR: Some of the lasting excitements of life are the surprise parties it throws. Often the sharpest memory of childhood is that of a surprise party—going innocently to the door and discovering the whole gang, conjured out of thin air, yelling at the top of their voices, "Surprise!" Nothing in later years can match the jump which that gave to the pulses.

Yet life has an amazing way of putting on surprise parties, at unexpected places and times. History is as unpredictable as a roulette wheel; in fact it *is* a roulette wheel. Here are a couple of surprise parties of the sort that history loves. One was commemorated by a famous cartoon that John T. McCutcheon drew for the *Chicago Tribune* on the morning of the one hundredth anniversary of the birth of Abraham Lincoln. The cartoon pictured two men at the edge of a frontier forest. One asked, "Anything new?" The other replied, "No. Oh, there's a new baby down at Tom Lincoln's. But nothing ever happens around here." Surprise! And a fantastic one, too.

In 1642 history threw a big surprise party on Christmas Day in a stone farmhouse in Lincoln county, England. A baby was born, premature, small and so weak that its hold on life seemed limited to an hour or so. Two midwives predicted that the baby would not live through the day. It had a "poor, little, weak head" that had to be supported by a leather collar. The child lived through the day and for eighty-five years more. The "poor, little, weak head" housed one of the world's colossal brains, that of Sir Isaac Newton. Quite a surprise party that Christmas Day!

Here is John Wesley's own account of a surprise party that happened to him. He wrote in his journal for May 24, 1738, "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans." Notice the words "very unwillingly." He was dragging his feet. Then, out of the blue—surprise! A "heart strangely warmed." Quite a party! And it lasted quite a while!

Come to think of it—and we had better think of it once in a while—the top surprise party of the world is the grace of God. It is unexpected, undeserved and unpredictable. Charles Péguy, the French poet, wrote: "The grace of God twists, squirms and is full of surprises." What squirms it goes through in our lives! Robert Louis Stevenson said that "we are all jailbirds—loose." Right! It is only by the surprising grace of God that we are not all in the clink, where we deserve to be.

Perhaps the grace of God has not run out of surprises. That is a great word for our day that Leo Szilard, the atomic scientist, spoke: "Perhaps God will work a miracle, if we do not make it too hard for him." Perhaps there will be a surprise party. Could be! Better be ready for it.

Yours, SIMEON STYLITES.

Fourth in a Series on the Church And Older People

Fellowship in Ministering

By Margaret Frakes

AS THEY SEEK ways to meet more adequately the needs of the increasing numbers of older people in American society, the Protestant churches are beginning to share with each other their experiences and insights. Besides, interdenominational agencies are making their own contributions to the common effort.

Through its Department of Social Welfare, the National Council of Churches offers a meeting ground where denominational leaders can consider together the problems of the aging. From time to time articles in *Christian Social Welfare,* the department's journal, deal with those problems. Concern for the aged has had a place in the forum provided by the annual church conferences of social work held under the department's auspices. In 1952 this agency sponsored a special conference for denominational executives on new trends in meeting the problems of older people, and the next year it published *Add Life to Their Years,* a manual on activity programs in homes for the aged prepared by Catherine Lee Wahlstrom.

The first National Conference on the Churches and Social Welfare, which 2,000 delegates from the National Council's thirty member communions attended in Cleveland early in November 1955, gave attention (in its section on services to special groups) to the needs of an aging population.

A Matter of Education, Too

As is the case with denominations, interchurch agency leaders concerned to make a systematic approach to solving the unique problems of older persons soon discover that their efforts cannot be sealed off in any one compartment. The need requires a joint attack by men and women engaged not only in the churches' social welfare work, but in their education, chaplaincy, pastoral service and hospital and home programs as well.

In 1953 the National Council's Division of Christian Education brought together at Williams Bay, Wisconsin, a representative group of persons concerned with making the churches' religious education programs channels through which efforts to meet the spiritual and emotional needs of older persons might flow. Out of the conference came a helpful pamphlet, *The Fulfillment Years in Christian Education,* which contained specific suggestions on how local churches and church councils might achieve that goal. Out of it also came a plea for study materials slanted toward the needs of older persons. Since the various denominational curriculums have failed to produce such materials, with a few isolated exceptions, this is perhaps one area in which interchurch initiative is called for. Thus duplication could be avoided, and a more effective result assured. After all, the nature of the problem posed for an older Methodist is no different from the one confronting a Presbyterian—U.S., or U.S.A.! Chances are the Presbyterian would be just as charmed by the *Mature Years* magazine as is the Methodist for whom it is designed.

Meanwhile, grass roots church councils are beginning to discover that they have opportunities to encourage religious ministry to the growing ranks of the elderly.

St. Louis Meets a Challenge

In St. Louis, it was prodding by Washington University's gerontological experts that aroused the churches to action. Professor Edwin V. Cawdry of the university faculty, then president of the International Gerontological Society, put the question squarely: "What are the churches doing about the problem?" Forced shamefacedly to admit, "Nothing—yet," the metropolitan church federation accepted Professor Cawdry's invitation to take over sponsorship of a section in the university's 1953 institute on aging. It brought Paul B. Maves to St. Louis to lead the section's deliberations on religion's possible contributions to the community's gerontological efforts. Dr. Maves stayed on to take part in a conference arranged by the federation's newly established subcommittee on older adults. There representatives from member churches pondered how their congregations might implement the findings of the institute—might, as they put it, fulfill their responsibility to help their senior members "live their later years in dignity, security and usefulness."

Since 1953 the St. Louis federation has continued to offer expert counsel at a series of institutes attended by ministers and laymen—always with older persons themselves participating. Programs vary. There may be a panel with presentations by experts in such fields as housing, employment, recreation, public assistance, health or legislation; or a demonstration of arts and crafts to fit the recreational and creative needs of less active persons; or a discussion of the spiritual needs of people as the twilight years approach. In the spring of 1955 the federation joined with other St. Louis agencies in sponsoring an ambitious city-wide hobby show at which retired and other older people exhibited their handicraft work, collections and other symbols of accomplishment.

In Chicago, Hartford, Detroit

In Chicago, the church federation's department of social welfare has been represented in wider community planning to meet the needs of the city's aged. Seeing its role as that of inspirer rather than of actual director, it offers a referral service to churches and ministers seeking advice and information on specific problems, and has sponsored a number of conferences at which ministers and social workers meet together to consider the needs of older persons—economically secure as well as indigent—and to work together on developing means of helping meet those needs.

In Hartford, Connecticut, the church council's social welfare department sponsored production of a 27-minute film, *The Door That Opens Wide,* as its contribution to

understanding of the problems older persons face in trying to find congenial ways of living. Produced by a commercial firm, the film was designed to fit into the experimental program being conducted by the city's Family Service Society to find foster homes for older persons, and the society served as technical consultant during production. The Hartford council, too, has been successful in initiating and sponsoring fellowship clubs in its member churches for older people in the community.

The program of the Detroit church council's committee on the church and older people is directed by a staff volunteer. The committee's efforts have been enriched by the opportunity its members have to attend the annual professional conferences sponsored at near-by Ann Arbor by the University of Michigan's division of gerontology. In the fall of 1954 the committee arranged a conference on development of activity programs for older adults. Early the next year it issued to member churches a self-study outline by means of which they might evaluate their own and the community's services to older persons. Meanwhile, it is on call to congregations which request its aid in making their "golden age" programs creative and worth while. In Detroit's communitywide programs of recreational clubs for older people, the churches have been a source of volunteer leadership, and have supplied sponsorship and facilities for individual clubs.

Role of Churchwomen's Councils

In some communities, interdenominational councils of churchwomen have begun to take notice of the opportunity peculiarly theirs to render effective Christian service to older people in their communities. For instance, in Quincy, Massachusetts, the churchwomen's council has for the past four years made sponsorship of a fellowship and crafts club for persons over 65—with no restriction as to church membership—its Number 1 project.

For several years United Church Women of Detroit has been represented on the committee which provides "friendly visiting" to the aged and shut-in under sponsorship of the city's United Community Services. Protestant women in St. Louis are working on a plan through which volunteers, after special training by social workers from the city social planning committee, will be enrolled as visitors to the homebound whose names are supplied by the visiting nurses' association.

That phase of the various "friendly visiting" services which calls for provision of housekeeping and shopping assistance is particularly needed. It has been shown that inability to perform those chores is often the greatest handicap older people living in their own homes encounter—indeed, it is frequently the final straw forcing them from independence into unwanted and unsatisfactory living arrangements. Churchwomen who pass the tests to become "friendly visitors" are peculiarly fitted to help meet this need.

The Minneapolis council of churchwomen has worked with the city's nursing home association to develop a program through which trained volunteers visit nursing home patients, many of them elderly persons who have no relatives or who have come to the homes from distant rural areas. The Minneapolis women have found their association with the secular agency congenial and satisfactory; they welcome the opportunity to have their visiting service transformed from a hit-or-miss but well meaning contribution to one that is professionally and psychologically sound, yet no less Christian.

The women of the Elyria, Ohio, council came to a similar conclusion regarding cooperation with a secular agency, and when the opportunity came they were happy to turn over to the community welfare council the senior citizens program they had been sponsoring with voluntary leadership. Now the welfare group has hired a professional director—the wife of a minister—to take over full-time direction of the program. The churchwomen, however, have not lost their interest in and concern for the success of the endeavor, but continue to support it with their time and service. For instance, the council's Christian social relations committee sponsors a car pool to see that older people in the community get to and from the goings-on at the community activities center.

What About Surrender of Privilege?

Such a satisfactory relationship with secular agencies is not always achieved by church groups seeking ways to minister to older persons. In Syracuse, for instance, the initial enthusiasm with which churchwomen welcomed the suggestion that they participate in "friendly visiting" to people in convalescent homes cooled after the program was taken over by the local council of social agencies. Since the patients' background varied widely, the social agencies council insisted that no sectarianism enter into the visitors' approach. Rather than comply with the restriction, most of the churchwomen's groups withdrew from the program, and the Salvation Army, which had sparked original interest in the visiting, is going ahead on its own.

As in other phases of their social welfare efforts, the churches generally stand ready to carry a fair share of the community load. But in doing so some of them are reluctant to give up the privilege of doing things in their own particular way and on their own, even when it has been demonstrated that another way may be better for the individual and that "going it alone" may mean duplication of effort. Some hesitate to admit that in certain areas they may not be so skilled or so effective as secular agencies which have had the benefit of long study and experience and which, while not labeling their efforts "religious," do have as their motive the greatest good for the individual—a motive that is certainly not irreligious.

Experience has shown that many problems of the aged can be solved by a multiple approach when a one-pronged attack has failed. Obviously the churches are peculiarly equipped to supply the primarily spiritual reinforcements older people crave as they near the end of their days. But there are other reinforcements, and the churches should be able and willing to summon them when the need arises. Some psychological problems, for instance, might better be handled by a counseling service such as the various associations for human development or family living. Economic or health problems may require that professional casework assistance be summoned. The need for advice on referrals to outside agencies suggests a type of service which councils of churches might well provide.

Concluded the Williams Bay conference on the "fulfill-

ment years" in Christian education: "Honest participation in . . . community study and planning requires that the church be willing to drop unneeded services, to adapt continuing services so they will meet the needs more effectively, and to bring up to a fully acceptable level services which do not meet established standards."

Out of the Williams Bay conference came suggestions on ways in which the church council, rather than sponsoring specific programs for older people itself, might be of help as counselor to its member churches and the community at large. Here are some of them:

(1) Representing member churches in relation to the wider community effort on behalf of older citizens—surveying conditions and needs, effecting needed legislation, planning services, setting standards, seeking throughout to make a spiritual impact on the total community program.

(2) Supporting and strengthening the older adult programs of member churches—by developing common resources (pools of speakers, vocational therapists, films, entertainment groups and so on); by sponsoring institutes and seminars at which ideas are presented and exchanged; by offering consultation as local enterprises get under way; by conducting pilot projects or experiments; by encouraging development of a philosophy or theology of service to older people.

(3) Offering services beyond the ability of local churches to supply individually—interpretation of legislation affecting the elderly; leadership training for church members interested in working with older people; reporting, perhaps in bulletin form, on developments in gerontology and geriatrics; information on and evaluation of such community services as medical care, nursing and foster homes, casework services, hobby and recreation centers, educational opportunities and so on; organization of a cooperative spiritual ministry to shut-ins or patients in public or nonsectarian private institutions.

The services described and suggested in this article by no means exhaust the possibilities awaiting interdenominational groups as they seek to help meet the needs of older people in their communities. Undoubtedly there are others which should have been included, and which we should be glad to hear about. But the variety of those listed indicates that the agency which sets out to fill what has admittedly been a lack in the churches' welfare and education programs will not find itself without a handle to grasp.

In Defense of Labor's Merger

By David S. Burgess

IN HIS ARTICLE in The Christian Century for August 31, "Organized Labor's New Leviathan," Robert E. Fitch—like myself son of a China missionary and graduate of Union Theological Seminary—attacked with vehemence the approaching merger of the A.F.L. and C.I.O. This teacher of Christian ethics studded his declaration with the language of partiality—"labor bosses," the unions' "tight bureaucracy," "politically ambitious" Walter Reuther, and predicted that the merger will probably lead to "a series of acts of aggression against the real middle class of America—clerical workers, the white-collar men, the professional groups—which will either bring them under subjection to the new leviathan or crush them as inconsequential outsiders."

Is Monopoly Impending?

After three years as chaplain to an A.F.L. union and eight years as a C.I.O. representative, I do not wish to answer the attack in kind. My only desire is to set the record straight, particularly for my fellow Protestants. Dr. Fitch opposes the merger because he believes it might lead to a monopoly of economic power, a monopoly of political power and loss of liberties for the individual worker. Let's consider in turn the validity of each argument.

As to the charge that the merger will create an economic monopoly, Dr. Fitch fails to tell how the new merged federation comprising less than one-fourth of the total labor force—15 million out of 63 million—can properly be defined as an economic monopoly, and he scarcely mentions the fact that the ever-merging and ever-stronger corporations now dominating the Republican administration constitute the real threat of monopoly in the American economy. From labor's standpoint, the merger will not change substantially the existing economic structure of the labor movement. Craft unions will be kept intact. Industrial unions of the C.I.O. and A.F.L. will remain unchanged, except for needed and wholly voluntary mergers between unions with similar jurisdictions. The existing no-raid agreement between C.I.O. and A.F.L. unions has almost put an end to jurisdictional strikes and other kinds of internecine warfare. Craft and industrial unions will soon be resolving their differences within the new federation rather than in squabbles at the public's expense. And in a nation where competition between capital and labor will be a continuing reality—Dr. Fitch notwithstanding—the new merger will unite 15 million workers in their common struggle against highly unified employers and their powerful organizations.

In his attack on the merger, Dr. Fitch forgets the axiom that there can be no effective collective bargaining within an industry or within the complex American economy as a whole unless the labor movement is able to create an effective power structure parallel to that of industry itself. For example, just as there are nine operating units of the national Bell telephone system which are all part of the American Telephone and Telegraph Company, telephone workers have found it necessary to set up an equal number of district offices of the Communications Workers of America—C.I.O. under the direction of the national C.W.A. headquarters in Washington. This was a prere-

quisite to successful collective bargaining. In like manner, the industrialists for maximum effectiveness formed not two or three National Association of Manufacturers but a single N.A.M. Its policies affect every contract and bargaining session. This effective unity among industrialists has hastened the merger of C.I.O. and A.F.L.

Can 'Labor Bosses' Control Votes?

As his second argument, Dr. Fitch claims that the merger will lead to a political monopoly of "labor bosses." He is concerned lest workers are educated to vote for one party and only for union-endorsed candidates, particularly "in areas of the United States where organized labor could bring a commanding plurality to the polls." Then, in contradiction, he repeats the assurance of David Lawrence and Fulton Lewis, Jr., that "the rank and file do not always vote as the top brass tells them to," and to prove his point he sights the rather untypical example of the 1950 senatorial campaign in Ohio when the late Senator Taft ran against a mediocre and almost unknown candidate.

It is true that the average American worker resents being told how to vote, whether by an elected union official or by the most paternalistic employer. At the same time, the American labor movement is in politics to stay because the rank and file member is becoming increasingly aware of the intimate relationship between his vote and his wages, hours, community's and family's welfare. He has gained his political maturity through hard experiences on the picket line, at the bargaining table, in the halls of the state legislature and the national Congress. And in a large measure his new-found political sophistication—symbolized by the formation of the C.I.O. Political Action Committee in 1943 and the A.F.L. Labor's League for Political Education in 1947—has been forced on him by those who would cripple or destroy trade unions and restrict labor's constitutional right to organize and to have political expression.

Do 'Labor Bosses' Threaten Freedom?

Finally, Dr. Fitch expressed the opinion that the merger will threaten the liberties of working people. His opinion seems to be based on a tacit assumption that there is an inherent conflict of interest between those whom he chooses to call "labor bosses" and rank and file members. Evidently, few American workers share his opinion. For example, 87 per cent of workers voting in secret, government-conducted NLRB representation elections, voted *for* a union. Ninety-six per cent cast their ballots in favor of a union shop in similar government-conducted "union security" elections —which were demanded by the late Senator Taft because he too was a protector of the downtrodden members against "labor bosses."

In his attacks on labor leaders as a class, Dr. Fitch hardly admits the fact that A.F.L. and C.I.O. officials are elected and are therefore accountable to the membership. Unlike many business and even church institutions, the labor movement in America has a democratic structure; and though there are unions which have deteriorated into petty dictatorships through indifference of the membership or machinations of the officials, Dr. Fitch will find that as an expression of their democratic nature most trade unions are filled with factions whose members constitute the "loyal opposition" to the elected officers. A trip to a noisy convention of the United Auto Workers—C.I.O. or the International Typographical Union—A.F.L. should lessen his worries about "high level stagnation" and the "vast and tight [labor] bureaucracy."

Underlying his opposition to a united labor movement is Dr. Fitch's fear that the merged federation "would be simply one great corporation, organized for the pursuit of profits and power, with its sensitivity to public welfare diminishing in proportion to the expansion of its new prestige." He also talks darkly about labor losing in the merger "its magnificent idealism which made it the champion of the underdog."

The Sins of Institutionalism

In these coupled fears of power and lost idealism, Dr. Fitch has hit upon a partial truth but he has misinterpreted it. No one can deny that in areas where organized labor is accepted by the employers, a few unions have fallen victim to the sins of institutionalism. Some officials have settled back in the easy-chair of community respectability, neglecting the members whom they supposedly serve and forgetting the early struggles for freedom. Other officials have flouted the public interest for the narrow purposes of their own aggrandizement. Yet in the main—and I would not be in the labor movement unless this tenet of my faith were born out by facts—the American labor movement, particularly in the last two decades, has shown more concern for the public interest and for the men and women outside its own membership than any other major group in our nation.

Far from being, in Dr. Fitch's words, "an immediate threat . . . against the great mass of unorganized workers and against the white-collar workers in particular," the labor movement in daily deeds has been the most faithful friend of these voiceless and often forgotten groups. It has fought—and it will continue to fight—for social security improvements, public housing, slum clearance, child labor restrictions and general welfare measures. It has forced Congress and a most reluctant President to give America a one-dollar minimum wage law, which scarcely affected the wages of union members but brought millions of dollars into the pockets of the unorganized and white-collar workers. The American labor movement has joined hands with the farmer to save the REA and to do battle against flexible supports. It helped to finance the campaign to rescue the TVA from Dixon-Yates emasculation. And to this list of prophetic accomplishments, which could be matched by similar deeds in state legislatures, can be added labor's part in battling for unemployment benefits, for price control and rationing during wartime, for an inclusive health insurance plan, for a foreign policy geared to the needs of colonial peoples and underdeveloped nations.

Will the Public Suffer?

As an alleged example of labor's lack of public interest, Dr. Fitch charges that the coming A.F.L.-C.I.O. merger will create a condition of "collusion" between employers and organized labor at the expense of the innocent public. In this condemnation, the author seems to be damning the labor unions no matter how they act. If there is industrial conflict, labor is attacked for being narrow and selfish. If

there is industrial peace—like that which has followed the signing of the contracts calling for the guaranteed annual wage—labor is charged with being party to a collusive agreement at the public's expense.

An examination of the facts will reveal, however, that in its collective bargaining demands organized labor has shown a deep concern for the larger public interest—a concern which is in striking contrast to the present "collusion" between the corporations and the business-dominated Eisenhower administration. Nine years ago the U.A.W.-C.I.O., for example, offered to forego a wage increase if the General Motors Corporation would open its books to the public and prove that a hike in wages would lessen the corporation's comparative profit for the coming year. In 1952, the late Philip Murray would not be party to a suggested plan of the U.S. Steel Corporation raising wages and then hiking steel prices beyond a reasonable figure. In 1955, the U.A.W. and the United Steelworkers —C.I.O. protested strongly when the steel companies, after a wage increase, ran up the price of steel to absurd heights.

Moral Perception Not Lacking

Possibly, the fundamental reason for my differences with Dr. Fitch's vehement attack lies in my belief that the leaders of the new united labor movement have sufficient depth and moral perception to anticipate some of the temptations and pitfalls of power. Speaking directly to this point A.F.L. President George Meany—the man who will head the merged organization—said last August:

> We will have to demonstrate that this new power is to be used for good, for the good of the whole country . . . [The merger] is going to be used politically, yes—not for the purpose of running the country, not for the purpose of trying to take over public offices for trade union members, but for the purpose of getting people in the state legislatures and in the halls of Congress who will give us a fair chance to carry out our objectives of improving the standards of living of the American people and of the people we represent.

In a similar tone Walter Reuther, whose alleged ambition contrasts strangely with his willingness to step down as president of the C.I.O., showed an equal ability to anticipate the temptations of power in our present society. In a speech before a closed session of the C.I.O. executive board last February he declared, as one who had set an example by successfully defeating communists and racketeers within his own international union:

> I have been around long enough to know that keeping the labor movement clean is not an easy job. We live in a society in which the acquisition of material wealth and personal gain is considered the measurement of success. In a society with an acquisitive philosophy it is perfectly understandable how a labor movement becomes corrupted. It becomes corrupted when you apply within the labor movement the standards of personal conduct that are accepted as perfectly proper in the business community. When a business man makes a fast million dollars, he is looked to as a real sharp, successful businessman. But when a labor leader makes a fast buck, he is corrupt.

Then speaking of the moral foundations on which the new merger must be founded he stated:

> Only a labor movement that brings together greater power and greater resources in a greater dedication to the task of organizing the unorganized, to the task of raising the living standards of millions of American families, of fighting the battle on the political front and on the legislative front, of fighting the battle against the ugly forces of discrimination and racial intolerance, and fighting the difficult fight against corruption and communism and all these other evil forces within and without the labor movement—only such a labor movement is worthy of the support, the loyalty, the devotion of the rank-and-file membership from which we draw our power and our authority.

Yet George Meany, Walter Reuther or any other labor leader cannot anticipate all the moral challenges and the moral temptations of the new merger. Here is where the church, the judge and counselor of all men, can be of inestimable help, for in these days of decision the labor movement needs the church. It needs an informed clergy and laity who are not content to repeat the jumble of half-truths about the labor movement found in newspaper columns. It needs clerical specialists like certain Roman Catholic priests who, on the basis of lifetime study and direct knowledge of the labor movement, welcome the merger as a sign of labor's increased maturity and sense of public responsibility.

When will my fellow Protestants awaken to the facts? When will they avoid the equally absurd extremes of glorifying the labor movement as a paragon of virtue, and then condemning the labor movement *in toto* when their eyes are opened and they see that labor like any other human institution may sometimes have feet of clay?

VERSE

Rachel

SUNSET, a flock of waiting sheep,
And Rachel beside the well;
Jacob, first beholding her,
Was bound within the spell
Of love more powerful than time.
No service he must pay
Could be too long—and seven years
Seemed but a day.

LESLIE SAVAGE CLARK.

Mercy's Dark Widow

(A chant for "The Trail of Tears")

WITHIN the quick of justice shall she stand,
Mercy's dark widow, and her heart shall tell
The judgment of the Great God on the land,
And whether all is lost or all is well.
It is the weakest that shall test true power,
And helplessness shall prove when might is wise,
Or doom shall gather hour by hour by hour
And tear the earth down from the bulging skies.
Need stands the nearest to the throne of Love,
And power is locked the closest under Law;
In the low valley or the heaven above
All is one Will, one Justice without flaw.
Perfect is pain; perfect the way of sorrow;
Perfect the night's grief, and the stillness of the morrow.

BENNETT WEAVER.

American Churches Overseas

By George Earle Owen

THOUSANDS of Americans are worshiping in English-speaking churches overseas. The new responsibilities of the United States in many parts of the world require that more Americans must live abroad than ever before. They go as diplomats, as technical or cultural advisers, as members of the armed forces. They also go as students, exchange professors, business men, missionaries and plain and fancy tourists. A surprising number take their families with them. They also take with them their American folkways, culture, political and social heritage. As temporary or more permanent residents in nearly every country in the world, these Americans contribute significantly to the process of communication and cross-fertilization which is helping to persuade the branches of the human family to live together in one world.

When Americans go abroad, most of them take along their religious faith and its traditions. The Christian witness these people make in their various capacities is an important factor in the world outreach of the Christian faith, and deserves grateful recognition. More often than is generally recognized, American democratic and Protestant Christian ideals and practices are welcome importations. The best any nation has to give should be exportable, and Americans who establish and support churches abroad make a distinctive contribution in the best ecumenical sense. These institutions are usually community-type, independent churches whose services are in English and whose constituency consists principally of persons who are not nationals of the country in which the church is located.

Growing Edge of Christianity

One or two examples of the overseas witness of American Christians at worship will illustrate my point. The first official act of a former Philippine ambassador to Argentina was not to present his credentials to President Perón but to register his presence as a Christian in the American Church in Buenos Aires. The public took notice. When a high official of a certain Middle East government summoned the American ambassador for a conference at eleven o'clock on Sunday morning, the ambassador replied, "I regret that I cannot come at that hour for that is when I am at worship." In the interpenetration of cultures Americans have a heritage to share. In the broadest and best sense, all Christians overseas may be ambassadors of Christ.

These "union churches," as they are usually called, are on the growing edge of the movement for Christian unity. They are perhaps the most inclusive units of Christian fellowship in the world. For here, bound in a single community, are Americans of many traditions—Episcopalians and Pentecostals, Methodists and Congregationalists, Lutherans and Baptists, Orthodox and Quakers. They are often joined by British Wesleyans and Scottish Presbyterians, as well as by some Protestants from the country where the church is located. Together they find genuine brotherhood and spiritual fellowship.

Archdeacon Roberts of St. George's Mesopotamian Memorial Chapel (Anglican) in Baghdad, which serves the English-speaking community in one of the oldest cities in the world, said in welcoming Americans who had just arrived in Iraq: "It is uplifting to see the various nationalities and Christian denominations attending this church. Here we emphasize our agreements. We are all far from home. Our church is one where we can come together as a group of Christians and realize our common heritage. I am deeply conscious of this growth of unity and family spirit among us. It is a source of strength to the Church of God." Christian communities that bind peoples from the most fundamentalist to the most liberal beliefs into one fellowship are worth celebrating. This actually happens in most union churches overseas.

Agencies of Understanding

Union churches overseas are brotherhood centers. Through them international and intercultural ties are established and strengthened. Far from being barriers that separate non-nationals and nationals, they become fellowship units in which the Christian faith and the English language combine to create better understanding and deeper friendship. In an English-speaking church in Delhi one will see Indians, British and Americans in the sanctuary. Recently the International Church in Bangkok voted to become a full member of the Church of Christ in Thailand—the first overseas union church to take such a step.

Some of the better educated nationals turn to the union church because it meets their spiritual and intellectual needs. Ties of friendship and Christian fellowship draw others. Nationals of other lands come for the same reasons. The contacts in the union churches help to overcome through Christian fellowship the feelings of superiority sometimes crudely displayed by Americans or other Westerners. The church stands as a witness, not as strong as we would like but still there, to the fact that in Christ we are all one.

'Each in His Own Tongue'

In many places, the non-national population is largely made up of American families. In such places, the union church usually conforms closely to the American pattern. It becomes a "church home away from home" where faith can be nourished as well as shared, and where the children can have the privileges of Christian education in their own language and under church auspices.

There are more than seventy local fellowships of English-speaking Protestant Christians. Some of these are embryonic churches comprising only a few families in faraway spots. But most of them are regularly organized interdenominational churches. More than half have full time pastors. Twenty-two have their own church buildings, with several others planned for the near future. In addition, twoscore or more denominationally sponsored churches

serve the whole English-speaking community wherever they are located.

Nearly all Christians find it easier to worship in churches which use their native language and follow familiar ways. Not many of the thousands of Americans now living abroad will remain in another country long enough to learn its language. In a strange land where people have an unfamiliar way of speaking, they find in these union churches a fellowship that is not strange, a warmth of brotherhood in an atmosphere of the familiar. An educational program for all age levels is available in the Sunday schools, and the church presents an immediate opportunity to serve. The ministry of the union church overseas is pastoral, educational, social and missionary. The only way many non-Christian Americans living abroad will ever be reached will be by an overseas church.

Witness to American Traditions

Each country has national holidays and special occasions that are also meaningful to other nations. In areas where United States citizens make up the bulk of the foreign colony, it is interesting to see the press coverage given to American national festivals usually sponsored by and held in these churches. On some occasions the officials of the two governments meet together there to recognize their common appreciation of the American heritage. Such an occasion provides opportunities to witness to some of the better aspects of our history and traditions.

Most of these overseas churches also serve their respective communities and national churches through civic and religious groups. This is done by special projects, offerings, personnel, use of the church building and facilities, and many programs of benevolence. The Union Church of Manila, for instance, contributes regularly to the budget of the Philippine Federation of Christian Churches, the Union Theological Seminary, the Philippine agency of the American Bible Society, a visiting nurse for Mary Johnson Hospital, and the Abiertas House of Friendship for unwed mothers. Most of the overseas churches are self-supporting. A few, particularly in war-torn areas, still need outside help.

Outposts of American Churches

These overseas churches are the outposts of the churches at home. They should be served and supported from the home base as may be needed, even though most of them are self-supporting. The church agency through which this is possible is the Department of American Communities Overseas of the National Council of Churches. Its executive is Robbins W. Barstow; its address, 257 Fourth Avenue, New York 10. Dr. Barstow has responsibility for maintaining contact and providing counsel for all these overseas units serving Americans. He helps them to find pastors and to secure financial assistance in special situations. He provides literature to keep them in touch with the life of the churches at home, and in general is their representative and interpreter in this country. During the past two years Dr. Barstow has visited 35 overseas groups in Europe, the Middle East and Latin America, has negotiated several pastoral appointments, has counseled with them in matters of church building or organizational procedure. All this is within the free fellowship through which the overseas churches and the home churches are linked in the National Council of Churches. This again is an added witness to the growing cooperation within the universal church.

Americans going abroad to live or travel should know where these churches are located and should make use of this knowledge by attending their services, which are held at the usual times. For many of our people, the fellowship of one of these churches has provided the high point in their experience overseas. The addresses of American union overseas churches follow:

Country	*City*	*Name*	*Address*
Bolivia	Cochabamba	Union Church	Casilla 175
Brazil	Rio de Janeiro	Union Church	Rua Paula Freitas 99
	Sao Paulo	Fellowship Community Church	Rua Carlos Sampaio 107
Canal Zone	Balboa	Union Church	Balboa Road
	Cristobal	Union Church	Melendez Avenue at 3rd St.
	Gamboa	Union Church	Gaillard at Siebert Ave.
	Gatun	Union Church	
	Margarita	Union Church	8037 Margarita Ave.
	Pedro Miguel	Union Church	
Chile	Santiago	Union Church	
Colombia	Baranquilla	Union Church	Calle 44, No. 43-50
	Bogota	Union Church	Calle 24, No. 5-43
	Medellin	Union Church	Apartado Aero 653
Costa Rica	San Jose	Union Church	957 Central Ave.
Cuba	Santa Barbara	Union Church	Isle of Pines
Dominican Republic	Ciudad Trujillo	First Evangelical	Mercedes 49
Guatemala	Guatemala City	Union Church	Calle Montufar 7-37
Honduras	La Lima	Protestant Union Church	
Mexico	Mexico City	Union Evangelical Church	Humbolt 50
	Monterrey	Union Church	Vallarta 644 Sur
Netherlands West Indies	Aruba	Lago Community Church	Lago Colony
Peru	Lima	Union Church	599 Avenida Bolivia
Puerto Rico	San Juan	Union Church	Ponce de Leon and Miramar
Venezuela	Caracas	American Church	Avenida La Arboleda, El Bosque
	Anaco, San Roque and San Toma have groups served from Caracas		
France	Paris	American Church	65 Quai d'Orsay
Germany	Bonn	American Protestant Church	Am Frankengraben, Plittersdorf
	Berlin	American Church	Ernst Moritz Arndt Church, Onkle Tom Strasse

Greece	Athens	St. Andrews American Church	66 Sina Street
Egypt	Cairo	American Church	4 Shari el Meligui, Ezbekiah
Iran	Tehran	Community Church	Quavem-eh-Saltaneh
Lebanon	Beirut	Community Church	Rue Maurice Barres
Turkey	Ankara	Inquire U. S. Embassy	
	Istanbul	Evangelical Union Church of Pera	Postacilar Sokak 9, Beyoglu
	Izmir	Community Church	460 Ataturk Caddesi, Alsancak
China	Hongkong	Union Church	Kennedy Road, Victoria
Japan	Kobe	Union Church	34 Ikutacho, 4-Chome, Fukiai-Ku
	Tokyo	Union Church	4 Onden, Shibuya-Ku
	Yokohama	Union Church	37 Yamato Cho
Philippines	Manila	Union Church	Padre Faura and A. Mabini
Thailand	Bangkok	International Church	

BOOKS

Seriatim Sympathies

A LAYMAN'S GUIDE TO PROTESTANT THEOLOGY. *By William Hordern. Macmillan, $3.50.*

EVERYBODY is writing for the intelligent layman these days, but nobody has brought it off quite as well as Dr. Hordern does in the present volume. Here are all the important options in current Protestant thinking, analyzed, interpreted and illustrated in an easy conversational style that speaks right off the page.

First there is a fine chapter on "the growth of orthodoxy," a picture of the development of the hard center of most Christian thought. Then the "threat to orthodoxy" is described in a chapter surveying philosophical and scientific developments in the eighteenth and nineteenth centuries. Deft thumbnail sketches of Schleiermacher and Ritschl indicate how persuasively parts of the church met that challenge. Making vignettes of Schleiermacher and Ritschl is quite a trick, too; try it yourself sometime.

The rest of the book describes the main views of contemporary Christians: fundamentalism, liberalism, neo-liberalism, Tillich, neo-orthodoxy and orthodoxy. Each attitude is developed sympathetically and from the inside. As a matter of fact, it is almost awesome to see how completely Dr. Hordern can waive his own orthodox sympathies to identify with the alternative views. The calm, appreciative objectivity of his account of fundamentalism, for instance, is a lesson to those of us who hear ourselves getting a little shrill when the subject comes up. All the same, I feel about Hordern's placidity at this point the way Barth feels about Brunner's clarity: it is *unheimlich*. And I find some justification for my own lopsidedness in Hordern's evident limitation to one or two fundamentalists who must be taken with scholarly seriousness. Edward Carnell comes up over and over again. One hook is not much, but maybe it can support the full weight of a new reputation for a while—at least, until others get in place to help.

The other options are as sympathetically analyzed. Liberalism is carefully worked over, and neo-liberalism is described as its successor. Considering the current indefiniteness within neo-liberalism about who or what it is, there may be something slightly anticipatory about that chapter, but one sees clearly the directions marked out. Neo-orthodoxy is divided into European and American phases. The treatment, however, suggests what has always been the fact: that the real distinction is not continental but personal. There is Barthian neo-orthodoxy and there is non-Barthian neo-orthodoxy. In the history of theology Barth will be one chapter; Brunner and Reinhold Niebuhr regarded as men standing at the same spot, looking in different directions, will be another.

The orthodoxy from which Hordern expects most is represented by men like Donald Baillie, C. S. Lewis, James Stewart, Chad Walsh and John Whale. That is more tempered company and more temperate country than were met in earlier chapters, but who knows?

Actually, as the preface confesses, "to label is to libel." Once a discriminate understanding of each Christian thinker is gained, the dividers fall out of view. There is an obvious consensus shaping up. Neo-liberals, Brunner-Niebuhr neo-orthodoxy, and orthodoxy itself seem slated for ecumenical homogenization. Together, they should carry the day. But before they do, the noisy struggle will be between the Barthian and Tillichian extremes. The solid center may continue its steady motion. The wings under Barth and Tillich will stir up the commotion in which most of us will live the rest of our theological lives. Hordern may not agree, but I suspect that most of fundamentalism will continue just to bark around the fringes of the action.

Whether as a layman's introduction or as the clergy's refresher, this book is a perfect place to get ready for the fray. Certainly with it available there should be no more plaintive bleats that the ordinary mortal can't understand what the battle's about.

THEODORE A. GILL.

Seasoned to Taste

LIFE AND LANGUAGE IN THE OLD TESTAMENT. *By Mary Ellen Chase. W. W. Norton & Co., $3.00.*

THIS is the book for which many of us who love the Old Testament have long been waiting. Not since the publication of Moulton's *Modern Reader's Bible* at the end of the last century have we had available a vivid and effective presentation of the literary quality of the Old Testament. Mary Ellen Chase, herself an artist in words, tells us that it is not the matter but the "manner in which that matter is presented" which "constitutes a work of art." Her book is an appreciative and seductive analysis of the manner; yet the intimate relation between manner and matter in the Old Testament is fully recognized.

Of particular value for both the general reader and the college student is the discussion in Part II of the perceptive imagination of the Greeks and the Hebrews, illustrated by detailed comparisons of selections from the *Iliad* and the *Odyssey* with passages from the Old Testament—comparisons which illuminate the differences and the artistry of both.

The aim of Part III is to convey to the English reader something of the quality found by those who read the Hebrew, and the section is admirably conceived and enticingly presented to achieve this end. Details may be questioned: for instance, the word "simple" applied to Isaiah's exquisite and melodious Song of the Vineyard, or the use of the terms "classical" and "romantic" to characterize the early and late literature. We may persist in preferring the 23rd Psalm to the more grandiloquent 90th. But Part III as a whole is both enlightening and persuasive.

In fact, the book as a whole reads so delightfully and satisfies such a long-felt need that it seems ungracious to register disagreement. To this reviewer, Part I is less satisfactory. The chapter on time makes too much of the tenselessness of Hebrew verbs, and the lack of a word for "hour" is surely of minor importance when a day

is subdivided into morning, middle, afternoon cooling and evening. There are, as any reader of the Old Testament knows, many passages aside from the obvious notations on the reigns of kings which stress the exact length of time in years, months and days (for instance, the flood story). The statements on "sense of place" (Chapter 4) are partly negatived in the book itself (pp. 100 ff). Many of us find in Genesis 1 not "child-like wonder" but an exceedingly mature attempt to combine the best science of the time with faith in God the Creator.

But the really serious difficulty which some readers may find in the earlier part of the book is the author's substitution of modern thought for biblical, without making clear the discrepancy. The Old Testament never seeks to explain God's choice of Israel on the basis of Israel's "own particular and especial attributes" (p. 17); quite the contrary (compare Deut. 9:6, 13; 31:27; Exod. 32:9; 33:3, 5; Ezek. 2:3-4; Jer. 17:23; Hos. 12:2-3, 7; Mal. 3:7; II Chron. 30:8; 36:18). And the dichotomy between action and "betterment of the mind and spirit" (p. 80) would be unintelligible to most of the thinkers of the Old Testament and repudiated by the rest. Body and mind, action and thought are equally and inseparably constituents of created man. What a man does with his body and what he thinks with his heart are equally subject to God's judgment and with both man must serve God (cf. Deut. 10:12, where walk and fear, love and serve, are coupled).

But those of us who begin the assigned reading for our classes with page 83 will be no less indebted to the author for giving us at last this kind of book from which to make an assignment. The general reader for whom the book is primarily designed (p. 9) will find nothing to interfere with pure enjoyment, and will often turn from the book to rewarding reading of the Old Testament itself.

LOUISE PETTIBONE SMITH.

The Brethren Quarterly

BRETHREN LIFE AND THOUGHT. *A Quarterly Journal Published in the Interests of the Church of the Brethren. Vol. I, No. 1. Autumn, 1955. Edward Kruzen Ziegler, editor. Address: 3600 Foster Ave., Chicago 25, Ill. $3.00 a year.*

AN association of men of the Church of the Brethren, the Brethren Journal Association, is launching a journal of serious thought. Although this quarterly is designated as a venture intended to be helpful to the "interests" of the Church of the Brethren, those interests are sufficiently wide to make it lively reading for the friends as well as the members of this "peace church." It is devoted to conversation about the great issues confronting the Christian faith today. Its ecumenical faith is indicated by the question: "What is our role as a church in the larger family of the Christian church?" The first issue presents a half-dozen articles—on the biblical dilemma of the Church of the Brethren, Jennerism, Christian worship, a candid reexamination of the basis of membership in the Church of the Brethren, a sociological analysis of marginal Brethren—"sectarians in culture conflict"—and a discussion of community among Brethren. The articles are written with an honesty in facing live and controversial issues which does credit to the authors and the editor. *Brethren Life and Thought* deserves to receive the subscriptions it must have to survive, plus a generous margin in addition.

HAROLD E. FEY.

Princeton Pedagogy

LEXICAL AIDS FOR STUDENTS OF NEW TESTAMENT GREEK. *By Bruce M. Metzger. Published by the author, Princeton, N. J., $1.25.* If this new and enlarged edition of Dr. Metzger's little book doesn't make Greek vocabulary learning easy, it at least makes it as easy as possible. Not many teachers who swim as easily in their subject as Metzger does remember as distinctly as he how hard it was to stay afloat at first. To help out he has listed about 1,000 of the most-used words in the Greek New Testament and defined them as frequently as possible with English derivatives, so fixing rememberable meanings. Then, in another section, he goes on to relate the basic vocabulary so learned to the less frequently used words which resemble the common ones. The helpful appendixes have been augmented with a new section on those slightly androgynous nouns of the second declension.

A THEOLOGICAL GERMAN VOCABULARY. *By Walter M. Mosse. Macmillan, $2.50.* This is basic theological German, word by word, carefully selected by one who has tutored many at Princeton, Union, Yale and Drew. The very brief definitions come down hard on the exact center of the meaning of each word. Illustrations are often added from Luther's Bible with the R.S.V. translation appended. Knowing this vocabulary cold will not by itself lead you through the nuanced involvements of a Barthian sentence, but you couldn't even begin to pick your way through without knowing everything in this book. It is a great language. *Richterstuhl* may never sound as serious in English ears as "judgment seat." But neither will Immaculate Conception ever sound as unspotted as *die Unbefleckte Empfängnis.* T.A.G.

CORRESPONDENCE

Bulging Walls

SIR: It has come to my attention that in a recent editorial in your publication (Sept. 14) reference was made to "overexpanded parochial schools." If by "overexpanded" you mean "the walls are bulging" with little citizens in parochial schools due to overcrowding, I heartily agree with the use of that phrase, because that is the plain truth.

FRANK A. LOOBY,
Commander.

Little Flower Post, No. 174,
Catholic War Veterans, Inc.,
Philadelphia, Pa.

The Waldenses

SIR: At the meeting of the Sinodo Valdese (Waldensian synod) at Torre Pellice in September the problem of union with the Methodist Church of Italy was again discussed. The Aug. 24 issue of The Christian Century also mentions union talks between Methodists and Waldenses in Uruguay, these latter conversations being prompted by those in Italy.

It seems a shame that such talks have to take place. The Waldensian Church, the oldest evangelical group in the world, is the native Protestant church of Italy. Other evangelical groups came to the Italian nation only in the last years of the 19th century. There are now about 50,000 Protestants in Italy—half of these are the Waldenses who form a long-established and respected element in Italian life. Waldensian history goes back to the 12th century, four centuries before Luther or Calvin. Most of the remaining Protestants in Italy are products of the proselyting activities of British and American missionaries. Frequently these Anglo-Saxon missionaries have used more zeal than discretion in carrying on their propaganda. The strenuous efforts of these missionaries have ended up by creating an anti-Protestant feeling where virtually none existed before; such indiscreet activities projected from Protestant lands frequently make Italians feel that they are being put in the same category with African savages.

Why should this or that denomination send a fleet of workers into Italy flying under the flag of some sect when in that country there is a body of Christians known as the Waldensians who have endured suffering and hardship the like of which American Christians have never been required to endure? Must it not be at once apparent that it would be sounder strategy for the non-Roman Catholic churches to forego whatever may remain of their missionary activities in Italy and give their united support to the Waldensian Church? Do they think that the Waldenses are incapable of evangelizing Italy? It would surely appear so when one looks at the long list of American-supported sects at work among Italians today. It would be of supreme importance to have a strong and powerful Evangelical church instead of several struggling missions in the land where Roman Catholicism has its headquarters.

But the Waldenses continue to make the best of the situation, as the present union talks show. It is encouraging also to see many influential Christian leaders supporting this ancient church through the American Waldensian Aid Society. May the day soon come when their old motto will be realized—*Lux lucet in tenebris* (Light shines in darkness).

Wagner College, H. David Sox.
Staten Island, N. Y.

Man-Made?

SIR: A statement by W. Hartley Gay on page 1059 of your Sept. 14 issue might be open to question: "Denominations are distinctly man-made institutions." By that I presume Mr. Gay means that only denominations are man-made, for he goes on to say that "the church universal should be the object of our loyalty." As though the church and Christianity were not man-made!

Much of our Western Christianity was made by a man, and that man was St. Paul. "Paulanity" is a term that we might well apply to much in our church faith. True, if it had not been for Paul, Christianity would have remained an obscure Eastern cult, and lost to the world. But how much dogma, doctrine, theology, creed was put in by the apostle that Jesus Christ did not? Too much to take up in this letter, but students of religion are well aware of it.

Were Jesus to return to earth and witness what our man-made Christianity is, I dislike to think what his reactions would be.

Esther Hayes Reed.
Great Falls, Mont.

An Arab Replies

SIR: Dr. Park Jerauld White, in his letter of Sept. 21, has stated: (1) that the Arab governments are "making political capital out of the refugees by keeping them in camps"; (2) that the Arab states are united only on "enmity to democratic Israel"; and finally, that bitterness was less where he "found" democracy and that it was "very good to hear everywhere in the land of Jesus the Jew, the greeting 'Shalom,' Peace."

First, it is the refugees themselves who hold the final answer as to whether they wish to settle in places other than their original homes. They have consistently refused to be settled anywhere else. The Arab governments feel duty-bound to respect this right and represent it effectively. This right has been confirmed several times by the United Nations.

Second, it is true that the Arab states are united in enmity to Israel, but it is not true that this is the only thing which unites them. Their unity is rooted in a common culture of thousands of years. Essential to this culture is the Arab's keen sense of justice which Dr. White may not be able to comprehend. All the Arabs know that the Arabs of Palestine lived in Palestine before there were any Jews in the world, and that they have lost their land as a result of British arms and American pressure. If it disturbs a good Christian that these are facts, his reaction should be one of a greater courage than to hide behind blaming Arab governments.

Third, democracy is a term which has been abused by so many people and misused by many more. Would Dr. White still consider Israel a democracy if he learned that Israel confers a *right* upon every Jew, regardless of nationality or country, to acquire Israeli citizenship, while Israel denies this to most of the Arabs who remained in Israel by setting conditions for their acquisition of citizenshp?

Dr. White, it is impossible for a state which expressly exists for the welfare of the followers of one religion to ever be democratic. Perhaps you should read your Constitution again and compare it with the following laws in Israel: "The Nationality Law," "The Return Law," and "The Status Law" of the World Zionist Organization, and study how these and other laws discriminate against non-Jews in Israel. You should inquire how much private property was confiscated by the state of Israel from the Arabs who remained there.

When Americans state that Israel is a democracy, they are actually telling the Arabs: "Here is a concrete example for you to follow, and if you wish to understand the U.S.A., Israel is a good illustration. If you, too, establish your modern states on the basis of religion, and if you discriminate against all other religions, then you will become democratic." If Dr. White has some reason to support Israel, he need not abuse democracy. Israel is a state of the Jews, by the Jews and for the Jews.

"Jesus the Jew," as Dr. White chooses to identify him, would never have been a Zionist, for he would never have condoned the displacement of one people to make room for another by the force of arms.

Short Hills, N. J. Ali Othman.

Advantage Thrown Away

SIR: Dr. Aikawa has frankly told us in his article "Thoughts on the New Asia" (Oct. 12) what so many intelligent and friendly Asiatics have told us, namely, that the most important and basic thing about Asia and Africa is not communism but nationalism. "Asia is awakening," he says. "Asia has been under the exploitation of the white race for more than 200 years. . . . This nationalism is only a small part of the top of a huge iceberg. Below the water you find a tremendous land of ice—the new Asian nationalism. The most remarkable thing about this Asian nationalism is that it is using communism as a lever. To the nationalists, communism means aid from the side opposite capitalistic camps . . ."

It is truly remarkable, as Dr. Aikawa says, and also ironic and tragic that we Americans, whose origins were so anti-imperialist and anticolonial and whose history has been comparatively free from imperialism even up to our recent granting of independence to the Philippines, should be so obsessed with fear of communism that we forget 1776 and associate ourselves with every reactionary government from French Indo-China to Franco's Spain, while the Communists, with their new and more ruthless imperialism, ride in on the nationalistic tide, saying to the colonial nations, "Come, we will help you throw out these hated white imperialists."

We are the best qualified of any nation to lead Asia and Africa in the direction of liberty and equality and yet we are surrendering our true weapons to the Communists, even in a country like Japan, where we have virtual control.

Hugh W. Hubbard.
New York, N. Y.

Road to Disarmament

SIR: May I disagree with a fundamental point of Rodney Shaw's interesting article about U.N. Charter revision (Oct. 5). Mr. Shaw equates disarmament with world development, saying that world development is not possible as long as the "have" nations "require their every available dollar for defense." In view of our fantastic and rapidly increasing standard of living, it would seem that we could divert at least as much as we are now spending on armaments and sacrifice only some of our fat.

Making world development dependent on disarmament is good economics. We would eat our cake and have it too. But it bears no relation to religion. If we would take our clue from Christ, let us *first* recognize the needs of our fellow men and our Good Samaritan responsibility to help. Let us take in our belts as necessary to set up an adequate world development program. Then the nations of the world would see more to be gained through peace than any sort of war, and disarmament would be a natural consequence. The need for "enforcement," with all its ugly implications of a superstate with superforce, would vanish in a true triumph of the brotherhood of man.

Harold S. Fowler.
North Manchester, Ind.

Reclassifying Reformers

SIR: Unfortunately in the process of moving I missed the Sept. 7 issue of the Century containing Mr. Dabbs' article on Protestant worship. Albert E. Myers in replying to this article states that Calvin, Zwingli, Knox, Wesley, *et al.* "were rather antiliturgical and iconoclastic." It is strange to find Wesley in bed with these particular reformers. As I recall Wesley had certain notions which did not jibe fully with the Calvinistic tradition. But this is beside the point.

I infer from Pastor Myers' subsequent statements that we are indebted to the Lutheran and Anglican phases of the Reformation for any significant liturgical enrichment. I believe that any study of Calvin, Zwingli and Knox will reveal considerable concern on their part for liturgical

worship. Such an excellent study as that by Horton Davies, *The Worship of the English Puritans,* would indicate that perhaps Lutherans and Anglicans did not have a corner on the "rich liturgical legacy." To label all Reformed worship as "iconoclastic" is to misunderstand the aims and purposes of those who were not satisfied with the limited reformation in worship brought about by Lutherans and Anglicans.

A good case in point is the work of Richard Baxter, who would probably be classed as a Presbyterian. His very elaborate liturgy indicates that it was not only Anglicans and Lutherans who were striving to maintain a "high" worship. To be sure, Baxter's liturgy was not adopted for wide use; nevertheless, it does point up some of the concerns of Reformed worship.

Somonauk, Ill. RALPH E. BEETS.

Mr. Dabbs to Mr. Hale

SIR: Since R. S. Hale (Oct. 5) referred to my article "The Plight of the Preacher" (Sept. 7) as "whitewash," I rather doubt if he expects an answer. And I should not answer if I did not feel to blame for some of Mr. Hale's misunderstanding. Before taking up his questions, let me make three general remarks.

First, I see the world, I imagine, largely through southern eyes, and if the preachers in these parts, Lutherans included, aren't in a plight now, then, as we say in these parts, I'm a Dutchman.

Second, I was careless in not indicating, what I of course realize, that the Episcopalians and the Lutherans have retained highly formal liturgies. I suppose I felt that this would be understood. Since the membership of these two churches, however, comprises some 20 per cent of the total membership of the Protestant churches of the United States, I should have noted the exception.

Third (and this is argumentative), if these two denominations have been vital, living churches in the sense Mr. Hale maintains the Lutheran church has been, why have they not given birth to more than their share of prophets to shake the society around them? (For my argument is that the prophet arises against the churchly, or priestly, background.) It may be that they have, and I am unaware of it, or that it is too much to ask 9½ million Episcopalians and Lutherans to prophesy for themselves and for 47½ million other Protestants. Certainly in this neck of the woods and today, prophets of any denomination are almost as scarce as hens' teeth.

As to Mr. Hale's questions. First, having praised Luther for his vision of God, I added that he was confused when he expected men in general to see God without the "pillars"—the material things which suggest God's presence. I did not say he was confused elsewhere—I don't know—and, paradoxically, he may have been the founder of a church proof even against the confusion I mentioned. I didn't say I understood God better than Luther did, but I will maintain that, if I understand the remark of Luther's I quoted, I do understand man better than he did. I imagine Mr. Hale and I really disagree on this point.

Second, if God is social, and if mankind lives and moves in him, then mankind must be social too.

Mr. Hale's third question I have already considered. As to the fourth, it's not really a question of what the church says is important, it's a question of what the church does and what effect it produces. I hope that Mr. Hale is correct, and that the church can function at its best even without the priest. But if I'm not mistaken, the priest is historically the figure who holds the people together and focuses their attention and action as they stand before God. I know the Baptist and the Presbyterian churches by experience. Both these denominations stress the church, though perhaps in slightly different ways; the Presbyterians are especially good on "the church of the fathers"; but neither stresses worship: the meeting of the people together before God, to recall together his fleeting appearances among them during the preceding days and to expect his fuller appearance on this sabbath morning. I'm perfectly willing to get along without the priest if we can. We just don't seem to be doing so well down our way. Perhaps things are better in Minneapolis.

JAMES MCBRIDE DABBS.

Mayesville, S. C.

Fight to Continue

SIR: I appreciated your editorial in the Oct. 26 issue calling attention to the arbitrary handling of the Vail Palmer case. We have been fighting this problem of cat-and-mouse prosecutions of conscientious objectors for a long time.

The struggle against this particular injustice will continue, although the Vail Palmer case is now closed. On Oct. 24 the U. S. Supreme Court announced that it would not review the 4-to-3 decision of the Third Circuit Court of Appeals which affirmed Palmer's conviction.

LYLE TATUM,
Executive Secretary.

Central Committee for Conscientious Objectors,
Philadelphia, Pa.

Also in Canada

SIR: In your issue of Oct. 19, you reproduce an editorial from the *Chicago Sun-Times* dealing with the splendid example set by the Old Mystic Methodist Church in Connecticut in calling to its vacant pulpit Rev. Simon P. Montgomery, a Negro. May I point out a parallel case from Canada? In 1952 the Burks Falls Baptist Church, Ontario, called to its vacant pulpit, Rev. Wilfred Sheffield, graduate of our McMaster University Divinity School. Now in his fourth year at Burks Falls, Mr. Sheffield exercises an influential ministry and has declined at least one call to another pastorate in that time.

So far as we know, Mr. Sheffield is the first Negro ever to be called to a church in Canada having an all-white congregation.

We are happy to report this case already so well past the merely experimental stage.

THOMAS B. MCDORMAND,
General Secretary.

Baptist Convention of Ontario and Quebec
Toronto, Canada.

Jewish Statistics

SIR: As editor of the *Yearbook of American Churches* I ask for permission to comment briefly on the item in your Oct. 12 issue stating that Jews object to the figure, reported in the *Yearbook* for 1956, of a constituency of 5,500,000 Jews in the Jewish congregations.

The figure came from the Synagogue Council of America, an agency representing the branches of Judaism. All membership figures in the *Yearbook* come from the religious bodies themselves.

It is my understanding that the basis of the recent reporting of Jews is the same as that used for several decades—it is an estimate of the number of Jews in communities having congregations.

It is my further understanding that there are eminent Jewish authorities who state that a Jew is considered in the synagogue unless he separates himself from it.

The issue is one that must be settled by the Jewish congregations themselves.

BENSON Y. LANDIS.

National Council of Churches,
New York, N. Y.

[Dr. Landis' explanation confirms the impression we held at the time our comment was written. We note also the explanation in the *Information Service* of the National Council that *Yearbook* statistics for Orthodox bodies in general represent only an estimate of population that has come from Orthodox countries. Both sets of figures, if gathered in this way, seem largely meaningless.—ED.]

Peace Equals Panic

SIR: I never saw any paper that faced frankly the problem of disarmament from the economic viewpoint. We are enjoying the greatest prosperity in the world's history. It is indissolubly tied up with our military preparation. If we accede to the suggestions of Russia and disarm we shall have a more terrible financial crash than we had in 1930. But in order to persuade the people to tolerate their astronomical assessment for military purposes we must keep them frightened. Otherwise they will agitate for the very thing that will bring a terrible financial crash and perhaps end in the collapse of the West.

At what point is the above a fallacy? What is the Christian answer?

FRANK LAUBACH.

New York, N. Y.

NEWS of the CHRISTIAN WORLD

Memphis Adults Going to College

Liberal Continuation Program Offered at Southwestern—Negro Ministers Spur Vote in City Election

MEMPHIS, Oct. 24.—Memphians whose college days are long past and those who never went to college have a chance to continue learning at the adult education center on the campus of Southwestern at Memphis (Presbyterian, U.S.). The 16 courses offered by Southwestern faculty members are grouped under four heads: Man and His Universe, Man and His Society, Man and His Aspirations and Man and His Achievements. It is hoped the pattern set here will prove helpful to other adult education programs. Southwestern's fall religious evaluation period Oct. 23-26 was led by W. Waldo Beach, professor of Christian ethics at Duke Divinity School. The theme: "Christian Ethics for College Living." Pres. Peyton Rhodes of the college gave the address at the recent dedication ceremonies for Bar-Ilan University in Israel.

Memphis Election May Influence Form of City Government

Memphis faces a city election Nov. 10. When E. H. (Boss) Crump died a year ago, it was thought that the commission form of government he was instrumental in establishing would last for years. (It provides for the mayor to be simply a commissioner elected by the other commissioners.) However, a split has occurred, with members of the Shelby county commission and private citizens long associated with Crump pledging their support to former Mayor Watkins Overton in his race for office on a "strong mayor" platform. Edmund Orgill, businessman and civic and church leader, has announced his candidacy for mayor on an independent platform advocating the council-manager form of government. When Mayor Tobey died six weeks ago, former Mayor Walter Chandler agreed to serve until Jan. 1, but declined to run for a full term. The four commissioners who served with Mr. Tobey are running for re-election (without a stated mayoral candidate) under the old commission plan.

Notes on Racial Developments

More than 200 Negro ministers of all denominations in Memphis have mapped a church campaign to get at least 60,000 Negroes registered to vote in the city election. . . . Twelve Negroes were recently made firemen in Memphis. In 1874 the first Negroes to be firemen in the city were organized in a company in charge of the Davy Crockett hose carriage, the "most elegant piece of mechanism ever seen in the south." Then the carriage was "recovered" by whites and for 81 years the city had no Negro firemen. . . . Roy Love, pastor of Mount Nebo (Negro) Baptist Church, has announced his candidacy (on a pro-integration platform) for the Memphis board of education. . . . The Memphis hospital medical board has recommended 18 Negro doctors for membership. . . . Mississippi's state mental hospital at Whitfield has hired its first Negro physician. . . . Dr. D. R. Minter and E. C. Cox have denied charges that they advocate racial integration at the cooperative farm they operate in Holmes county, Miss., and say they welcome an investigation. However, a mass meeting in Tchula of people in the area voted to ask the men to leave the county.

Organize Tennessee Human Relations Council

A Tennessee council on human relations has been organized "to attain, through research and action, equal opportunities for all the people in Tennessee." It is the successor in this state of the Southern Regional Council, which continues as a southwide organization with headquarters in Atlanta but is confining its operations to providing information for state councils. . . . In Memphis, a number of businessmen have organized a movement called "Campaign for 48 States," and hope to enroll 1 million members before the next presidential campaign. They hope to gain amendments to the Constitution which would limit the power of Congress to tax and spend, decentralize power, restore the sovereignty of the states, recover individual freedom and maintain the nation's solvency.

And So Forth

The snake-handling cult in the hill country along the Tennessee-Kentucky border revived with a vengeance as summer waned. At Savannah, Tenn., authorities forcibly treated for rattlesnake bite two protesting zealots whose sister, scorning medical aid, had died in a test of the power of faith over serpents.

The Tennessee Valley Authority has paid $14 million to the U.S. treasury, retiring all outstanding bonded indebtedness. Redemption of the last of a $65 million bond issue came 14 years ahead of schedule. In addition to the principal, TVA has paid interest totaling $10.5 million. Money to redeem the bonds and pay interest came from the sale of electric power.

The Tennessee Federation for Constitutional Government, an anti-integration group, plans to extend its operations throughout the state. Says Paul Manchester, director: "We are the first and so far the only group which offers to provide free legal aid to Tennessee parents, regardless of race or creed, who wish to continue to send their children to schools of their own cultural group."

William Faulkner, Nobel-prize novelist of Oxford, Miss., has come in for heavy criticism throughout the midsouth for advocating integration in schools and for declaring that as they now are, Mississippi's schools are "not good enough for Negroes."

Hollis F. Price has resumed the presidency of LeMoyne College (American Missionary Association) here after serving for a year as director of fund raising for the United Negro College Fund. He has been made a director of the National Merit Scholarship Corp., a nonprofit organization with initial funds of $20,500,000 to discover talented youth not now going to college.

MARSHALL WINGFIELD.

Study Problems Of Delinquency

Religion Leaders Are Among 650 Taking Part in Forum Sponsored by New York State Commission

SYRACUSE, N. Y., Oct. 25.—A statewide conference held in the capitol at Albany early this month under the auspices of the New York state commission on youth and delinquency brought together over 650 people—at their own expense. In 13 sections they studied the delinquency problem from various angles. All approached the subject with understanding and forbearance; no suggestions were heard on the need for a "get tough" policy. The section on youth and the church was chaired jointly by Kenneth A. Roadarmel, secretary of the state council of churches, and Msgr. Joseph Toomey, director of charities for the Roman Catholic diocese of Syracuse. Members of that section began their deliberations by approving unanimously the following theological statement: "We affirm that basic to any solution of the problem of juvenile delinquency is the recognition that all life comes from God. . . . In the man-to-God and man-to-man relationships the Ten Commandments serve as the basic criteria for human conduct. . . . This basic philosophy provides the imperative for an active concern for the *total* welfare of troubled youth in our society."

Youths' Behavior Reflects Adults' Shortcomings

The church group expressed its convictions on the causes of delinquency thus: "We recognize that the causes of delinquency are complex. . . . However, we emphasize the fact that moral behavior of individuals is affected by the behavior of nations and groups within the nations. In a world where promises are broken, human values are ignored and the possession of power is unscrupulously sought by individuals and groups of individuals, it is not surprising to find widespread violation of law and morality by our younger citizens. This does not mean, however, that the individual is not primarily responsible for his own behavior."

Religion Section Recommends Specific Moves

The section on religion requested that the state board of regents continue its exploration of spiritual values in the public schools "in consultation with representatives of all faiths and other groups." It recommended that consideration be given to raising to 21 the age at which young people can buy liquor or have it procured for them; that the closing hour for taverns be set back, and that it be the same in all communities; that the present state youth commission be continued as a permanent body and that wider publicity be given to communities concerning the service which the commission can render; that neighborhoods in each community be encouraged to form councils representing all faiths to bring people of the area face to face with the needs of its

youth. A resolution on weekday religious education on released time asked the state education department to allow local school authorities (instead of the state) to designate the periods during the day at which pupils can be released to go to their churches. Jewish delegates opposed this resolution, but Catholics and nearly all Protestants were for it. Findings of all 13 sections were given to the state commission for further study so they can be made the basis of recommendations to the next session of the legislature. Since the commission is bipartisan, it is expected that recommendations will be favorably considered.

Sees Link Between Salacious Literature, Juvenile Crime

A definite link exists between the sale of salacious literature and juvenile crime, according to Victor B. Wylegla of Buffalo, judge of the Erie county children's court. The judge said that inspection of rooms occupied by boys who were in court for having attacked women on the street revealed quantities of "obscene material." The boys admitted to the judge that reading the material had stimulated them to commit the crimes. Richard V. Carnival, police lieutenant who is at the head of the youth bureau of the Buffalo police department, says: "The constant bombardment of our children by these indecent and salacious materials is inciting them to lust and crime. The material is evil and cannot be justified." Public officials of Buffalo are calling for an "all out" war on the sale of suggestive magazines and pocket books.

Notes Appearance of 'Ecumenical Theology'

The 22nd Auburn extension institute of theology, conducted last week end in Syracuse by four professors from Auburn and Union seminaries, was attended by over 150 laymen and 100 ministers. Dean Charles E. Mathews of Auburn Seminary served as chairman. Speakers were Pres. Henry P. Van Dusen of Auburn and Union, Paul E. Scherer, homiletics professor, and Robert McAfee Brown, associate professor of systematic theology. Discussing trends in theology, Dr. Brown predicted that the time is coming when the terms "liberalism" and "neo-orthodoxy" will be passé. A kind of ecumenical theology is emerging, he said; it grows out of the fact that people from all over the world have been sharing their ideas in ecumenical gatherings. In the closing address Dr. Van Dusen dealt with the growing significance of the sects. He compared them to the left-wing groups which grew out of the Reformation and became the most dynamic of all the religious bodies.

And So Forth

Albert Fay Hill of Claremont, Calif., is the new assistant chaplain at the United States Military Academy at West Point, succeeding Alan J. Gripe, who has accepted a call to the Presbyterian Church at Westfield, N. Y.

The new building of the theological school at St. Lawrence University, Canton, N. Y., replacing the one burned several years ago, was dedicated last week at the annual meeting of the state Universalist association. Morton N. Enslin, formerly of Crozer Theological Seminary, has become professor of New Testament at the school.

WALTER D. CAVERT.

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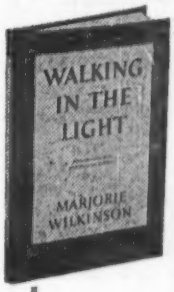

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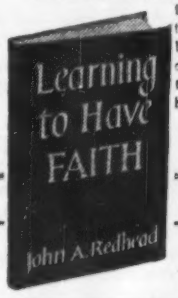

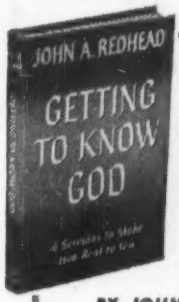

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Schweitzer Pays Britain a Visit

Missionary-Physician Sees His Friends, Receives Honors—Independent TV Disproves Predictions

LONDON, Oct. 20.—Albert Schweitzer has been in London for a week visiting his friends, collecting the Order of Merit decoration from Queen Elizabeth II [see The Christian Century for Nov. 2] and taking time out to receive an honorary degree at Cambridge. Though "the doctor" is beginning to show his years, there is no diminution in the powers of his mind or in his quiet sense of humor. For two days he sat in a little private room in the restaurant owned by his friend Emil Mettler and held a sort of continuous reception. Most of the questions asked him were ones which he must be tired of answering—about his "sacrifice" in giving up his careers as philosopher, theologian and musician to go to Africa. He is still a mystery to the average newspaper reporter who insists on placing him among the great missionaries instead of among the great artists—an artist in living, with Lambaréné as the vast backdrop to his stage.

Independent TV No Bugbear

Commercial television—or as it is known here, "independent TV"—has got under way in Great Britain with none of the catastrophic results predicted. The advertisements, placed at carefully regulated intervals, are discreet and modest. No particular program is "sponsored" directly by an advertiser. The program companies are licensed by the Independent Television Authority, a statutory body conducted on the same lines as the British Broadcasting Corporation. It sells time to the advertisers at the rate of $2,800 a minute, and there can be no more than six minutes' advertising in an hour. At the moment I.T. coverage is limited to southern England, so the full effect of its competition with the B.B.C. cannot yet be judged. But there are already signs that the older organization is benefiting by the competition; at least it is shedding some of its heavier and more formal ways of doing things.

Methodists Reassure Free Churches As They Approach Union Talks

Methodism is approaching its forthcoming talks with the Anglican church with due and modest caution, confident in itself and unlikely to make any deal which might put it out of communion with the other Free churches. Avoiding such a deal is a problem that will require skilled negotiating. Writing in the *Methodist Recorder*, Harold Roberts, principal of Richmond College, says: "The Methodist Church was singled out for two reasons. First, our historic link with the Church of England is more recent than that of the other Free churches, and negotiations with Methodism seemed to be a natural starting point. Second, the Methodist faith and order committee prepared a memorandum on the report of the joint committee and it was presented to Conference in 1952. The memorandum . . . stated that, subject to certain vital assurances, the Methodist Church would be prepared to proceed to a further stage in the promotion of intercommunion with the Church of England. The Free churches may rest assured that they will be informed of any development . . . significant for them and for us."

South India Approach Still Disturbs Anglicans

Reverberations following the decision to recognize the Church of South India as an authentic part of the catholic and apostolic church continue to disturb the Anglican church. Another of its curates, Hugh Ross Williamson, has made his submission to Rome. But the threat of a "landslide" in that direction does not appear to be materializing. There is no doubt that many loyal Anglicans feel genuinely unhappy at the thought that there are now clergy within the Church of South India who have not been episcopally ordained. Until death removes them, these "irregular" clergy must remain an ecclesiastical eyesore to the strict Anglican. Attempts were made at the recent convocation of Canterbury to upset the decision to "recognize" the Church of South India. But the Anglican bishops appear to be valiantly standing their ground on the decision, in spite of denunciations from those catholics who hurl at them the epithet "pan-Protestant."

Dr. Wand Retires as Bishop of London

Bishop J. W. C. Wand of London has resigned after a strenuous decade in a diocese which has 700 churches, 1,000 clergy and 4 million parishioners—not all the latter, of course, aware that they *are* parishioners. At a farewell reception Dr. Wand said that he thinks the main movement of thought during the 10 years of his episcopate was the revival of a spirit of inquiry about ultimate realities. During the war, people had little leisure to think, but as soon as they had time to reflect they began to ask with a new insistence what the meaning and purpose of life is. It is no use for the church to be diffident in the face of such questions, said Dr. Wand; it is her business to give the answer. It is understood that it is proving more difficult than usual to find a successor to Dr. Wand. With the Archbishop of York now 80 and approaching retirement, the Church of England has two very important appointments to fill. And it is not abundantly provided with men of sound episcopal timber.

And So Forth

The Bishop of Malmesbury is to join a World Council of Churches deputation of fellowship to Istanbul.

E. H. Worstead is the new principal of Spurgeon's Baptist College, succeeding F. Cawley.

The chapel at Lambeth Palace has been restored after its destruction in an air raid 14 years ago. Its new organ is a gift from the (U.S.) Protestant Episcopal Church.

By the time this appears in print, Princess Margaret's matrimonial prospects may be clarified. [See The Christian Century for Nov. 2.] The legal question of succession to the throne would be solved if she were to renounce her rights, but a religious ceremony according to the Anglican rites seems impossible.

CECIL NORTHCOTT.

Consider Role of Rural Ministry

Delegates Find Encouragement at Town and Country Church Convocation Held in New England

SPRINGFIELD, MASS., Oct. 21.—Floods and continuous rain failed to dampen the spirits of the 375 delegates who managed to reach Springfield for the 13th annual National Convocation on the Church in Town and Country Oct. 18-20. Although the flood damage along the Connecticut river valley below Springfield made it impossible for many of the rural life leaders who had planned to attend to arrive, everything went off on schedule.

Throughout, an unspoken note of sadness lay over the proceedings. It was created by the absence for the first time in many years of Don Pielstick, who had so often served as presiding officer at these convocations. His untimely death last summer removed one who was known as a friend by people of all denominations, and they sorely miss him. Henry S. Randolph, executive secretary of the Presbyterian, U.S.A., town and country department, who served as chairman of the planning committee for this convocation, read a memorial tribute to Dr. Pielstick in which all concurred. Introduced as successor to Dr. Pielstick on the National Council of Churches staff was the Rev. Richard Comfort of Jefferson City, Mo.

New England Welcomes Aid

Without exception, delegates got the impression that New England needed the impetus this series of meetings brought. From the sessions prior to the opening of the convocation through the denominational meetings on Wednesday and the daily plenary sessions there ran a spirit of encouragement which bolstered the delegates—particularly those from New England—in their own endeavors. That this part of the country was anticipating practical results was apparent in the welcoming speeches by such leaders as Nathan Tufts, president of the Connecticut watershed council, and Pres. Frederick Whittaker of the Bangor (Me.) Theological Seminary. Dr. Whittaker, long a leader in the interseminary committee on training for the rural ministry, put the need clearly: "The state of Maine *is* town and country. The spirit of community and spiritual concern in every parish . . . is our most constant need."

For 'Moonlight Farmers' Too

True D. Morse, U.S. undersecretary of agriculture, brought greetings from his department. He urged that the rural ministry be extended to serve those "moonlight farmers" whose work in the city brings them home too late to do their work in any except the evening hours.

A highlight of the convocation was the presentation by Margaret Henrichsen, author of *Seven Steeples,* who shared with the delegates the joy of her rural ministry in Maine. "No minister down our way begins to be effective until he has learned basic human relations skills," she said. "Some of our folks are more repelled than attracted by the sight of an overly large Bible under the minister's arm. Religion must be asked for, not presented through vaccinations."

The Episcopalians were most numerous among the delegates, with 142 registered. They were followed in order by Methodists, Congregational Christians, Baptists and Lutherans. On Wednesday each denomination represented held a rural fellowship conference and dinner of its own. These were well attended, and fulfilled a basic need, particularly for those denominations which have no rural fellowship organizations of their own.

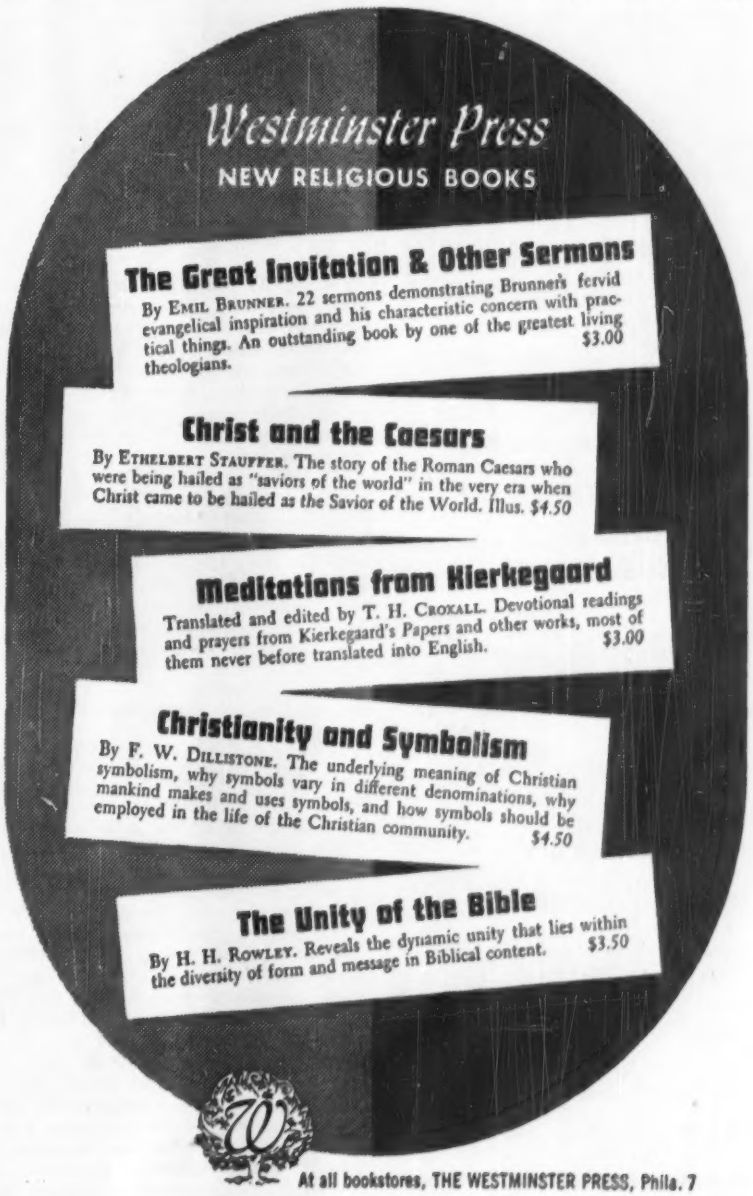
Characteristic of the various helpful presentations was that on Wednesday afternoon by Samuel Blizzard of Pennsylvania, who has just completed a two-year study for the Russell Sage Foundation on the place of the social sciences in theological training. The data he gave the delegates was being presented for the first time. His study revealed that most ministers feel that they are basically weak in their knowledge and understanding of human relations and the social sciences. Of those interviewed, 41 per cent criticized their seminary training in these areas and stressed the need they experience for such understanding in their present work.

The final session of the convocation was given over to a presentation of the Lord's Acre movement. It honored Lamont Clarke of Asheville, N. C., founder and executive secretary of the movement.

HERBERT E. STOTTS.

Austin, Tex., Baptist Group Admits Negro Churches

Two Negro Baptist churches have been admitted to fellowship in the Austin, Tex., Baptist association, which cooperates with the Southern Baptist Convention. It is believed this is the first time Negro churches in Texas have been admitted to a Southern Baptist association.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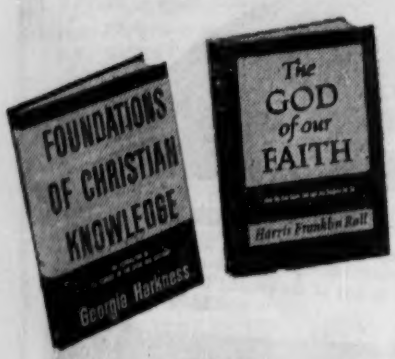

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Anglicans Submit New Constitution

Australian Church Agrees on Document Which Would End Dependence on the Church of England

SYDNEY, AUSTRALIA, Oct. 12.—After a number of previous attempts and many years of discussion, the Anglican Church in Australia has agreed on a new constitution which, when adopted, will sever the church's dependence on the Church of England. At present it is bound by that church's laws, and by the interpretation given them by British courts. The final court of appeal is the Privy Council in London. Under the new constitution, an appellate tribunal composed of three bishops and four laymen who are lawyers would be established to deal with ecclesiastical disputes. In presenting the draft constitution to the recent quinquennial General Synod, Bishop Francis de Witt Batty of Newcastle said: "The new constitution will give us laws which the church has explicitly made its own. It will give us courts of the church's own appointing to interpret them. It will provide us with laws which can be obeyed, and with a system of discipline which can be enforced."

Final Adoption Assured

During the weeks before the General Synod met a vigorous controversy raged over the proposed constitution. Extreme Anglo-Catholics held that it does not give the bishops enough power, ultra-evangelicals said it gives them too much. Some independents said it was too rigid, others said it was not rigid enough. However, the document was finally approved without audible dissent. Although 18 of the 25 dioceses are still to adopt it formally, there is little doubt that the required majority will be obtained. Among visitors from abroad who attended the synod were Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church in the U.S. and Mrs. Sherrill, the bishop in Polynesia and the bishops of Melanesia, Singapore and Borneo.

Architect Scores 'Stuffiness' In Church Design

N. W. McPherson, Sydney architect, contends that Australia's church architecture is 30 years behind the times. He says the attempt to fit the church's appointments into the conventional pattern—usually oblong—has put the pulpit and lectern in awkward relationship to the choir, and smothered the altar behind a jumble of pulpit, lectern, prayer desks and choir seats. The more logical way to design a church, he insists, is to set the appointments in proper relationship to each other, then plan the building around them. McPherson advocates using curved, precast interlocking units for walls; they could be given any degree of curvature and would provide ideal acoustics, and the congregation could be grouped around the sanctuary, pulpit and lectern in an atmosphere of warm intimacy. Roman Catholics are more advanced in use of modern architecture than any other church group in Australia, says McPherson; the Methodists show some interest, but the higher Anglican dignitaries will let nothing but the stiffest traditional styles get past them. Students in seminaries are intensely interested, he added, but get little encouragement.

Wednesday Noon-Hour Services Popular

Gordon Powell, minister of St. Stephen's Presbyterian Church here, has just celebrated the third anniversary of his extraordinarily popular Wednesday lunch-hour worship services. About 1,300 persons attend regularly—a record for such services in British countries, it is believed. Most of the congregation is made up of business men and women, but housewives and even members of Parliament are to be found in the pews. At least seven young men from the Wednesday congregation—three Anglican, three Presbyterian and one Methodist—have volunteered for the ministry. Powell, in his early 40s, is modest and friendly. He believes in blending psychology and healing with religion. When a fellow cleric twitted him by saying: "Why, you just talk to people about their troubles," he replied: "That's what Jesus did." Powell's methods, together with his outspoken comments on current affairs, have made him one of the most discussed churchmen in Australia.

Too Few Women Among New Australians

In the year ending June 1, 124,180 migrants entered Australia. Of these, 34,000 were British, 12,000 Italian, 6,000 Greek, 5,000 Dutch, 5,000 German and 2,000 Austrian. While a policy of encouraging immigration is generally approved, there has been some concern because in eight years the excess of male over female immigrants has been 125,000. G. P. Abbott, a former federal minister for home security, told the Anglican General Synod that this situation could lead to serious social evils. Similar criticism was sounded in July by the Roman Catholic coadjutor-archbishop of Melbourne. He said that by denying thousands of New Australians normal marriage opportunities we are encouraging the growth of a group of uprooted workers who have little or no opportunity to develop their personal dignity in family life.

And So Forth

Pastor Sale Rua has been appointed moderator-elect of the Presbyterian Church in the New Hebrides. This is the first time a native has been named to the position. It marks the first step toward self-government for the native Presbyterian church in the islands.

Victor J. White, Baptist minister of Parramutta, will take five missionaries on a trip into the unknown wilds of Dutch New Guinea. Mr. White, 60, has spent five months this year making a missionary survey of the country.

Suffragan Bishop C. L. Street of Chicago spent three weeks in New South Wales in August. The bishop's cousin, K. W. Street, is chief justice of that state.

Sir Kenneth Grubb, president of the Church Missionary Society of London and chairman of the Commission of the Churches on International Affairs, has spent the past two months in Australia and New Zealand.

ALEX. G. RUSSELL.

Enrollment Taxes School Facilities

Virginia's Institutions Seeking Funds—No Decision Yet on Integration or Private School Device

RICHMOND, VA., Oct. 18.—The increase in Virginia's school population is raising a problem for both tax-supported and private educational institutions. Lynchburg College (Disciples) with its largest enrollment in history finds the capacity of its new women's dormitory and library building already taxed. A fund-raising program is under way at Randolph-Macon Women's College, also at Lynchburg. About $350,000 has already been subscribed. In the college's first Parents Week End, Oct. 28-30, sophomores will invite their parents to see what they and the college are doing. Brand Blanchard, professor of philosophy at Yale, gave the convocation address. Union Theological Seminary (Presbyterian, U.S.) here opened with 226 students in residence—largest enrollment in its 140-year history. The students come from 16 states and 4 foreign countries, and have completed their undergraduate work in 46 colleges or universities.

No Decision Yet on Use of Public Funds for Private Tuition

Still unsettled are Virginia's problems arising from the Supreme Court's order implementing racial integration in public schools. The state supreme court of appeals adjourned its October session without any pronouncement on the question of whether the state constitution would permit the use of public funds for the education of children in private schools as a means of avoiding integration. A case pending in that court could resolve some doubts about the legality of such use, though it does not touch on segregation.

Crowded Schools Cry for Increased Funds

The Medical College of Virginia is asking the state for a $2,100,000 increase in its operating funds for 1956-58. It must have this sum, retiring Pres. W. T. Stanger said, to maintain its high standards in medical education, to pay better salaries and to employ more teachers. Greatest need is for expansion of facilities for training dentists and nurses. The operating budget would require $2,444,891 from the general fund and $1,952,234 from special funds, tuition and other fees and private revenues. All other state departments of conservation and education are likewise calling for vastly increased budgets in order to meet pressing needs. For instance, the department of mental hygiene and hospitals asks $1,811,996, the department of forestry, $1,875,960.

Richmond Women Demand Police Investigation

Several brave members of Richmond's league of women voters have petitioned the city manager and council to investigate the police bureau. Their resolution charges that there has been "malfeasance in office of certain police officials." Six councilmen have voted to approve the proposed investigation and a seventh has given his qualified approval. Said Mayor Bryan: "I don't know whether we have any facts to investigate. Let those who make the charges come forth with facts we can get our teeth into." City Manager Edwards has promised "swift action" if evidence shows rules and regulations are being violated. Evidently there will be an investigation.

And So Forth

The Richmond women's club opened its fall lecture season Monday with an address by Editor Paul Hutchinson of The Christian Century on "Life Can Be Panic-Proof."

Downtown All Saints Episcopal Church here has taken definite steps to move to the far western part of the city. It has signed a 99-year lease on an 18-acre site fronting on River road just west of the Roslyn estate. The next step is approval of the lease by the chancery court. Present plans call for a church of gothic design which would use the materials in the downtown building.

The Richmond ministerial association (interracial) has definitely decided on a 30-day evangelistic campaign to be led by Billy Graham here next April. More than 400 churches are cooperating in making arrangements. F. W. BURNHAM.

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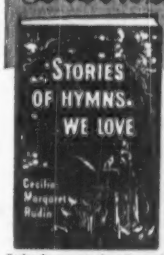
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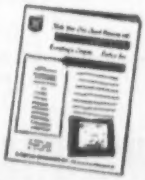

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Chicagoans Given Interchurch Plan

Metropolitan Federation Presents Need for Unified Strategy to Serve a Changing, Growing Area

CHICAGO, Oct. 26.—The directors of the church federation of Greater Chicago spent Sept. 24 at the Community Center Foundation in suburban Palos Park looking at the federation's program and planning its needs in relation to the opportunities the future is bound to bring. For some time the department officers and staff of the federation have been preparing descriptions of "areas of concern" (14 are listed), and seeking realistic strategies to serve those areas. Front-center in the discussion of priorities are a long-range program of evangelism and securing funds for radio and television programs. Other projects demanding a concerted approach are development of a cooperative strategy in the west side medical center (largest of its kind in the world); research and planning for church extension in the suburbs, the inner city and certain other sections of the metropolitan area; implementing a basic policy of Protestant social welfare; and enlistment and training of professional leadership. Basic to all these is the need to develop a program of public relations, promotion and stewardship education which will cultivate financial resources needed to implement the over-all program. Looming always in the background of any discussion of the future is the prediction that by 1970 the number of persons in the four-county metropolitan area for whom Protestants will have responsibility will have increased by 1,250,000 over 1950. Of the nearly 3 million nominal Protestants in the area now, only about 750,000 are connected with the churches.

U. of C. Seminary Inaugurates
Jerald C. Brauer

Three theological seminaries in the Chicago area inaugurated new heads this fall: Jerald C. Brauer as the first dean of the University of Chicago federated theological faculties; Paul H. Eller as president of the Evangelical Theological Seminary at Naperville; and Dwight E. Loder as ninth president of Garrett Biblical Institute (Methodist) in Evanston. Dr. Brauer, 34, is a United Lutheran, an alumnus of Northwestern Lutheran Theological Seminary in Minneapolis and of the University of Chicago. He heads the largest interdenominational seminary in the country, whose 43 faculty members represent 13 denominations. In his inaugural address, Dr. Brauer declared that the major issue confronting Protestantism in America is the need to bridge the chasm between personal piety and modern man's total social and cultural life. He pointed to four "new signs of promise": the current theological renaissance, the churches' "working together" experience in such groups as the World Council, the movement within the universities to integrate theology into man's common intellectual life, and the positive elements of hope in the so-called religious revival. He advocated a further step: development of broader relationships between theological education and the other disciplines in the university.

Evangelical and Garrett Welcome
Paul Eller, Dwight Loder

Paul H. Eller has been professor of church history at the Naperville seminary since 1930, dean since 1952. As president he succeeds H. R. Heininger, now bishop of the Evangelical United Brethren Church's northwestern area. A delegate to the Faith and Order Conference in Lund in 1952, Dr. Eller is the author of two books on the history of the United Brethren communion. Dwight E. Loder came to the presidency of Garrett from the pulpit of Hennepin Avenue Methodist Church, Minneapolis. A native of Nebraska, he is an alumnus of the University of Nebraska and Boston University school of theology. He was inaugurated Oct. 18 in ceremonies held at Northwestern University's Cahn auditorium, with the address given by Bishop Edwin E. Voigt of the Dakota Methodist area. In connection with the inauguration, Garrett offered a two-day conference on the ministry. There were addresses on preaching, the pastoral ministry, theological education and the laity by Ralph W. Sockman of New York, Henry H. Lewis of Sioux Falls, S. D., and Pres. Henry P. Van Dusen of Union Theological Seminary, New York. Each address was followed by panel discussions.

Presbyterian Settlement House Marks Golden Anniversary

Howell Neighborhood House, a project of the Presbyterian Church, U.S.A., celebrated its 50th anniversary Oct. 13. Among the speakers at the anniversary dinner was Gertrude Ray, honorary board member who for 30 years served as head resident. In the main address the Rev. John McDowell, Howell alumnus who is now director of the National Federation of Settlements and Neighborhood Centers, scored those whose chief concern is the religious potential of a given area or program. He insisted that the neighborhood house approach is a natural expression of one's faith in the teachings of Jesus. Howell House has given signal leadership in organizations looking toward community rehabilitation. Rev. Jon Regier, head resident, said that so unpredictable are urban changes that in the next half-century Howell may find itself serving in one of the suburban areas from which today it receives much help.

Displaced Persons Organize Orthodox Congregation

The story of Christ the Savior Orthodox Church, newly organized in Rockford, Ill., is one of courage and faith. Its members are displaced persons who have settled in Rockford in recent years. So far services have been held in Second Congregational Church's Gordon chapel, but now the families have pledged $250 each toward a building fund, bought a site and hope by the time snow flies to have a basement in which they can worship. The Eastern Orthodox Church in America has assigned Karp Pateyuk as pastor of the flock, many of whose members he knew in German prison camps during World War II. A native of Poland who since coming to the United States in 1948 has been pastor of Holy Trinity Orthodox Church in Clayton, Wis., Fr. Pateyuk will serve without salary until the church is paid for. He works as a ship-

ping clerk to support himself, his wife and son. The congregation's services are conducted in the Slavonic language, which most of the parishioners understand though they came from various countries—Bulgaria, Poland, Russia and Yugoslavia. President of the congregation is Dimitry Meshenny, who came to this country with his wife and son after World War II under sponsorship of the pastor of Second Congregational Church. They made their home for four years with William H. Fulton, pastor emeritus of First Presbyterian Church.

1,000 Protestant Men Gather In McGaw Hall

Nearly 1,000 Protestant men from the northern suburbs attended the laymen's breakfast and worship service sponsored on Laymen's Sunday by the Evanston council of churches and ministerial association. The place of meeting was McGaw Memorial hall on the Northwestern University campus, site of the plenary sessions during the World Council of Churches' Second Assembly last summer. The call to worship came from the Bible, the invocation from the Greek Orthodox liturgy, the prayer of confession from one of the Assembly services, and the prayer of thanksgiving from the Anglican *Book of Common Prayer*. The sermon was preached by Colin Williams, Methodist minister from Australia who is teaching this quarter at Garrett Biblical Institute.

Bethany Observes Anniversary

Bethany Biblical Seminary here, only Church of the Brethren graduate seminary, celebrated its 50th anniversary Oct. 6. In his address at the anniversary convocation, Pres. Vernon F. Schwalm of Manchester College, North Manchester, Ind., called for a "sane interpretation of religion" at a time when the country is "experiencing a religious revival." In its half-century history, the seminary has trained almost 5,000 persons to become ministers, missionaries or college instructors in religion.

And So Forth

In special services Oct. 2 First Methodist Church burned the $3 million mortgage on its Chicago Temple building in the Loop, which was completed in 1924. The building, which houses many denominational and interchurch agencies as well as other enterprises, is the fifth church on the site, which First Methodist has occupied for 116 years. More than $1 million of income from the buildings there has been used to help establish 200 other churches.

The Seagram distilleries billboard on Michigan blvd., one of the choice advertising locations in the city, is available to a different charity each month. The Catholic Women's Club has used it to call attention to its milk fund.

Arthur M. Knudsen, who has for 19 years directed the program of organizing new churches for the United Lutheran Church of America, has been named director of the $1 million campaign being conducted by Midland College, Fremont, Neb. On Oct. 10 the Lutheran Church of the Good Shepherd in Oak Park honored Dr. Knudsen and his family, who have been associated with it for many years.

Elton Trueblood opened the annual series of Chicago Sunday Evening Club sermons Oct. 2, and also preached the following Sunday. On Oct. 23 a special service marked United Nations Sunday, with J. Ernest Wilkins, assistant secretary of labor and a prominent Methodist layman, giving the main address. Also participating were Mayor Richard J. Daley, a Catholic layman; Archibald J. Carey, former alderman; Carroll H. Sudler, Jr., president of the Chicago branch of the American Association for the United Nations, and Rabbi Louis L. Mann of Sinai Congregation. Joseph O. Hanson of Hinsdale is president of the club this year, succeeding John Nuveen.

At a mass meeting sponsored in Gary, Ind., Oct. 17 by a united ministerial group, 3,500 persons adopted a set of impassioned resolutions protesting the "awful atrocities and terrible iniquities being committed against our people throughout the south and especially in Mississippi and South Carolina." They called for action lest "something happen which will further disgrace the name of our great nation."

Thorwald B. Madsen has been named acting president of the Evangelical Free Church's Trinity Seminary and Bible College here.

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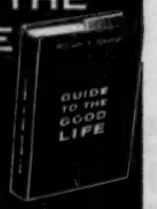

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Public Funds Put To Parochial Use

Glenn Archer Says P.O.A.U. Will Seek to End Practice in Indiana by Means of Action in Courts

INDIANAPOLIS, Oct. 24. — Parochial schools operate as tax-supported public schools in at least a half-dozen Indiana communities, Glenn L. Archer, director of Protestants and Other Americans United for Separation of Church and State, declared in an interview in Greencastle last month. He said P.O.A.U. hopes to clarify the situation by means of lawsuits which will seek court decisions holding such situations illegal. Dr. Archer, in Greencastle to address 1,000 Hoosiers attending the fifth annual institute for Methodist men, mentioned Knox and Dubois counties as areas where public schools are said to be under parochial control. Questioned by the press, Supt. Lloyd A. Allen of the Knox county schools said he knew of only one school to which the P.O.A.U. director might be referring—in the Roman Catholic community of St. Thomas near Vincennes. There three nuns are teaching in a school classified by both county and state as "public," their salaries paid from township funds. Mr. Allen said that he is "satisfied" with the arrangement, which has prevailed for from 25 to 30 years.

Nuns Teach in Dubois County Public Schools

John A. Teder, superintendent of the Dubois county schools, is also reported as "satisfied" with the situation in his county, where, he said, nuns paid by the townships teach in around half a dozen small, heavily Catholic communities. Some Protestant children attend these schools, but the county will, if requested, transport them to other public schools. Dr. Archer said that a taxpayer's suit to end the practice in Dubois county—announced by P.O.A.U. two years ago—has been delayed because the national agency is pushing a similar suit in Kentucky. Another reason for delay is the effort to secure statewide Protestant backing—an effort that has been hampered because the Indiana council of churches was for many months without an executive secretary, and because Southern Baptists, rather numerous in Indiana, cooperate with P.O.A.U. but not with the state council.

Indiana Church Council Has New Director

Walter R. Hand, since 1950 pastor of the Woodruff Place Baptist Church here, will take office Nov. 1 as the new executive secretary of the Indiana council of churches. A graduate of the universities of Cincinnati and Pittsburgh (Ph.D.) and Colgate-Rochester Divinity School, Dr. Hand succeeds Ralph L. Holland, who left a year ago to head the Worchester, Mass., council of churches.

Rural Disciples Churches Honored

Eleven rural Disciples of Christ churches in Indiana were cited for their achievements at the ninth annual rural institute held recently at the Butler University school of religion here. They were Kentland, Morocco, Laud-Saturn, Mooresville, Bargersville, Greenville, Elon, Fairview-Antioch, Oak Grove, Campbellsburg and Lisbon. The institute was sponsored jointly by the school of religion, the Disciples' national department of town and country church and the Indiana Disciples missionary association. Among visiting lecturers were Ellis Cowling, pastor of the Pompey, N. Y., United Church (Presbyterian-Disciples), and Howard G. Diesslin of the Farm Foundation, Chicago.

Bans Catholic Burials in Nonsectarian Cemeteries

A stern warning against use of nonsectarian cemeteries for Roman Catholic burials was sounded in a recent pastoral letter issued by Archbishop Paul G. Schulte and read in all churches of his Indianapolis diocese. The letter refutes alleged claims of cemetery agents that they had obtained "assurances from the chancery office that a priest would accompany [Catholic] dead to such cemeteries and even bless the graves." The only exception of this sort that can be made, said the letter, is in the case of converts who owned family plots before they entered the church.

And So Forth

Historic downtown Central Christian Church here is to lose its pastor next summer by retirement. W. A. Shullenberger, a former president of the International Convention of Disciples of Christ, will have completed more than 30 years at Central and 50 in the ministry.

In the past seven years, juvenile delinquency in Indiana has increased four times as fast as the juvenile population, according to a statement made at the annual conference of the state probation and parole association.

Indiana churchmen were grieved to learn of the death in an automobile accident in Santa Monica, Calif., of Dr. and Mrs. Howard Baumgartel. Since retiring as secretary of the Indianapolis church federation last year, Dr. Baumgartel had been serving the Santa Monica churches in a similar capacity. Memorial services were held at Northminster Presbyterian Church here. GEORGE WALKER BUCKNER.

Announce Sermon Contest On Peace

The Church Peace Mission, which represents a number of denominational pacifist fellowships and the Fellowship of Reconciliation, has announced a competition in which clergymen under 40 years of age are invited to submit a 2,000-2,500-word sermon on the theme "The Church, the Christian and War." Deadline is Feb. 15, 1956. Further details may be had by addressing the Church Peace Mission, 513 West 166th St., New York 32.

Name Director for C. O. Service

C. LeRoy Doty, Jr., pastor of the Glendale, Calif., Church of the Brethren, has been appointed executive secretary of the National Service Board for Religious Objectors in Washington, D. C. He succeeds A. Stauffer Curry, who resigned Sept. 1 to become editor of Brethren Christian education publications in Elgin, Ill.

Seek Deeper Zeal For Stewardship

Midwest Congregationalists Engage in Frank View of Past and Future—Third Heresy Trial Nears

MADISON, WIS., Oct. 21.—A thousand Congregational Christian ministers, laymen and laywomen gathered at First Congregational Church here Oct. 18-20 for the denomination's 27th annual midwest regional meeting. They came from 2,282 churches in 19 states. They were a serious, determined group as they studied the twin themes of stewardship and home missions. They were plagued by the knowledge—of which they were reminded by Henry Smith Leiper, minister of their Missions Council—that Congregational Christians, although one of the most prosperous U.S. denominations, give less than $1 a week per member to their churches and missions. They had come to Madison to learn how they could do something about that in their home churches, to discover how to be better Christian stewards and acquire new zeal for the missionary thrust of the future. They found out.

Douglass Deplores 'Loss of Missionary Commitment'

In his keynote address Truman B. Douglass, executive vice-president of the church's Board of Home Missions, deplored American Protestantism's loss of missionary commitment in spite of its "vast statistical success." But he also praised the free churches as champions of freedom who have offered the "most powerful resistance to totalitarianism in all its forms" by sending their members to work through the agencies of secular society instead of "trying to keep them under the proprietorship of the church." Dr. Douglass said the Christian movement as a whole needs the testimony and influence of the free churches which, when they are true to their genius, place advancement of mission before that of any purely denominational or institutional purpose. But, he warned, all churches must learn to distinguish between the treasure and the container. "The forms in which churches endeavor to safeguard and convey the gospel are never to be identified with the gospel," he said. "They are only vessels."

In Crisis, an Opportunity

Alford Carleton, executive of the American Board of Commissioners for Foreign Missions, pointed out that the white race must prepare itself to become a "constructive minority" in much of the world. The Christian church, he said, has an opportunity to "rise to the situation of the modern world," to maintain the universal aspect of its work, free of nationalism, racism and provincial thinking. He praised the new Asia Council for Ecumenical Mission and the exchange of Christian workers in Asian countries as among the most hopeful developments in the church. Maintenance of freedom was an ever-recurring theme throughout the sessions. Harland G. Lewis, minister of the Church of Christ at Dartmouth College, reviewed Congregationalism's historic stand for freedom, but warned: "Our witness to the world is strained through a certain segment of the population and culture. . . . We must [keep asking] whether the gospel is mutilated . . . when preached in the context of Congregationalism. If we keep asking this question, we shall be faithful to our commission."

Theology of Stewardship Presented

Prof. Walter M. Horton of Oberlin College reminded his listeners in the conference's theological address that stewardship is a basic theme of the Bible, and urged them to forget the word itself and concentrate on the idea behind it. Edward F. Manthei, minister from Western Springs, Ill., preached the conference sermon on "Stewards of His Treasure." The gospel, he declared, can never just be said, it must be lived. Ione Catton of the missionary education office in Chicago sounded a note of optimism when she reviewed the many Congregational Christian home missions projects proceeding quietly on their way, bearing witness to the concern of the churches. Some of the conference's most significant work was done in the two series of panel discussions: on missionary and relief problems at home and abroad, and on resources and methods for enlisting and training leaders.

Heresy Trials Still in Lutheran Picture

Heresy trials continue to hold the Lutheran spotlight in Wisconsin. [See The

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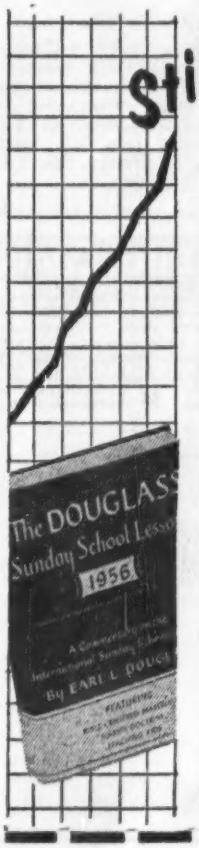

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Christian Century for Nov. 2, p. 1260.] George Crist, Jr., formerly pastor at Durham, who was found guilty on 9 of 14 counts, has returned his ordination papers to the United Lutheran synod of the Northwest and enrolled for further graduate study in the University of Iowa. Explains Crist: "I felt that the spirit of the synod was not really mine. I did not by my own action intend to indicate that I had changed my mind regarding my position, which I believe is still essentially Lutheran." John H. Gerberding of Menomonee Falls was found innocent of heresy charges. But when his acquittal resulted in a demand for retrial, he resigned his parish and will begin work on a newspaper. He has not said whether or not he will return his ordination papers, as the president of the synod has suggested.

Third Pastor to Face Trial Nov. 10

The case of Victor K. Wrigley, pastor of Gethsemane church in Milwaukee, comes up for trial in that city Nov. 10. Wrigley has said he does not intend to be present at the trial. On "orders" from his congregation, he has stayed away from several meetings called by the four-man investigating committee. The synod constitution provides for a trial in absentia. Says Wrigley: "Because of my call as a Christian I must leave it completely up to the synod to decide whether I am to remain as a pastor-member or not. And it will likewise be entirely up to the members of the congregation which has called me as pastor to decide whether or not I am to remain as their pastor. I will not on my own initiative break fellowship with either the synod or the congregation." When it meets Nov. 10 the trial committee will have before it charges that Wrigley has taught or preached doctrine "in conflict with the faith as set forth in the synod's constitution" on six specific counts: that he denies the "divine objective authority of the Holy Scriptures contrary to the witness Scripture itself bears to itself, and contrary to the Lutheran Confessions"; that he denies the historicity and actuality of the virgin birth; that he repudiates the "true exposition of Holy Scripture" . . . ; that he repudiates the physical resurrection of Christ; that he denies the origin and cause of original sin; and that he repudiates the "sacramental union in the Lord's Supper."

CHARLES A. PULS.

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Reparations Hope Fades

Filipino Visitor to Japan Cautions His Countrymen Against Optimism

MANILA, Oct. 17.—Delegates from 15 countries attending the East Asia Rural Reconstruction Conference in Tokyo last month applauded when, in the course of presenting the Philippines' report, this correspondent advocated immediate payment by Japan of the Philippine reparations claim, so that normal relations between the two countries might be resumed. But the Japanese representatives were silent. Their attitude seemed to reflect the general temper of the Japanese as I was able to assess it from personal interviews in Tokyo and from reports from long-time observers of Japanese politics. It would seem that there is reason to doubt the sincerity of the present leaders of the Diet when they speak of settling the Philippines reparation issue; they are predominantly veteran politicians associated with the wartime government. The people of Japan have not been sufficiently informed on the justice of the Philippine claims. As a matter of fact, most of them do not know about the atrocities committed by the Japanese imperial army in these islands.

Japan Bent on Self-Rehabilitation

The visitor to Japan senses that the people are just beginning to emerge from the "mimeographed mentality" of a century under rigid feudal and military subjugation. The country is far from being self-sufficient. With little land and with a population increasing by 5,000 daily, the Japanese cannot raise enough food to feed themselves. Japan's national and international policy is based first of all on self-rehabilitation. All the people seem able to think of is work, work, work. Eating and sleeping are but interruptions in the dreary routine. This visitor returned home convinced that the Filipino people should pin no hope on early settlement of the reparations claims. In reporting his observations in an article in the *Manila Times*, which has the largest circulation of any daily in the islands, he pointed out also that reparations are outdated as an instrument in international relations. He added that outright forgiveness without a single centavo expected for reparations would be a spiritual and material investment bound to pay

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greater dividends to both countries than any reparations formula.

Dismiss Case Testing Validity Of School Order

The Philippines' supreme court dismissed on a technicality the case contesting the validity of the secretary of education's controversial order putting religious instruction in our public schools beyond the optional permission granted in Article 359 of the civil code. [See The Christian Century for Oct. 26, p. 1244.] Jesus Tanghal Dera, who brought the case, had protested against the order's requirement that his son's religion marks be submitted to the principal. The school authorities defended the requirement, saying it simply implemented Article 359. Dera then appealed to the supreme court on the ground that that article is unconstitutional. But the court ruled that he had proved no "direct injury" as the result of the order. It explained that one who invokes the power of the high court to declare an act of congress unconstitutional must show not only that the statute is invalid, but that he himself has sustained injury as the result of its enforcement—not merely that he has suffered in some indefinite way in common with people generally.

Official Catholic Support for Rodrigo Causes Dissension

Word has reached Manila that the parish priest in Libon, Cebu, has warned his Roman Catholic parishioners from the pulpit that it will be a "mortal sin" for them not to vote in the coming elections for Francisco "Soc" Rodrigo formerly president of the Philippines Knights of Columbus, who is a candidate for the senate. As a result, Congressman Mario Bengson has spoken out against ecclesiastical meddling in politics. "I am a Catholic myself, but this trend is dangerous," he said. "It is a direct violation of the principle of separation of church and state. The moment we allow this principle to be destroyed, the Philippines will become [like] Argentina, Mexico or the Latin American banana republics." Meanwhile, it is reported that the continued partiality toward Rodrigo shown by the Roman Catholic Church is causing dissension in the ranks of the Nacionalista party candidates. One man standing for the senate is quoted as saying that since he himself is a better Catholic than Rodrigo, he sees no reason why the church should not campaign actively for him too.

Correction

In my previous Manila newsletter [Oct. 26 issue] the estimate by the *Cross* of the number of alien Roman Catholic priests in this country should read 1,285 instead of 2,587. CORNELIO M. FERRER.

St. Louis Methodist Men Attend Retreat

More than 600 Methodist laymen from the St. Louis conference attended a retreat held recently at the Methodist assembly grounds at Arcadia, Mo. They heard three addresses by Dean Charles C. Noble of the Syracuse University chapel. The first conference retreat was held in 1949 with an attendance of 79. The annual affair has grown until it is one of the largest Methodist lay retreats in the nation.

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